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MONSIGNOR EDWARD ALOYSIUS PACE—APOSTLE OF
TRUTH *

The bleakness of the desert haunts our hearts and chills our campus. We have been left desolate by the death of our friend and leader, Right Reverend Edward Aloysius Pace. Truth has been bereaved by the departure of her apostle who spent a life of seventy-seven years in discovering, coordinating, simplifying, teaching, preaching and defending her. For all who love truth and its progress, for all who love the Catholic University and its mission to serve truth, for those who value our Church and its monitorship of truth, for those who appreciate the need of our nation for truth, for all who knew this truly great philosopher, educator and priest, his death is a catastrophe. However, we have consolation in our sorrow, consolation expressed by the Word of God, "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity" (Daniel 12:8). "Men that speak truth shall be found with her (wisdom) and shall advance, even till they come to the sight of God" (Eccles. 15:8). Our burden of grief is lightened by the knowledge that the quest for truth and peace carried on by this valiant apostle has been aided by merciful death and has carried Dr. Pace to the eternal contemplation of the Source of all Truth, God Himself.

God conspired, through nature, to form the character of Dr. Pace for an apostolate of Truth unique in the records of our

* Sermon delivered by the Very Rev. Ignatius Smith, O.P., Ph.D., of the Catholic University, Washington, D. C., at the funeral Mass for the late Rt. Rev. Edward A. Pace, Vice Rector Emeritus of the University, in the National Shrine of the Immaculate Conception, Washington, D. C., on Friday, April 27, 1938.

church in this country, outstanding when compared with the achievements of our greatest churchmen, and pulsating the life stream of the Catholic University for more than forty years. One might say that the mold in which this character was shaped has been shattered. A link welding this generation to the giant minds and hearts of the pioneers of the past has been broken. Neither nation, nor Church, nor University, no matter what be their pressing need, shall find another Dr. Pace.

His was a marvelous mind; contact with it was never forgotten. Its far-seeing vision, keen perception, cautious and sound judgment, retentive memory, extraordinary ability to simplify the complex and to coordinate the seemingly disparate were recognized in every citadel of truth he entered from Starke, Florida, and St. Charles College, Ellicott City, in this country, to Rome, Louvain, Leipzig and Paris across the seas.

Linked with great intellect in Dr. Pace were unusual qualities of heart, mind and character which great intelligences frequently do not possess and which aided him immeasurably in his apostolate of truth.

Dr. Pace had the vision of a dreamer. It served him well in the early days of this University when troublous storms made visibility low and clouded the real mission of this institution in many minds. His vision was unerring and it pointed out to all, through the years, the purpose of the Catholic University of America, as the national center of Catholic culture, as an unsurpassed citadel for the defense of truth and as a training ground for teachers and scholars who would cultivate it. And in the realization of his dreams for the supremacy of truth here, he showed a determination, undeterred by personalities, reenforced by his devotion to principles and often unlooked for in one so mild and gentle.

His caution and prudence were the results of his ability to see so many sides of every question and they helped to make successful his many years of administration as Dean of the School of Philosophy, Secretary General and Vice-Rector of the Catholic University.

He was patient and persevering in the execution of his plans for the expansion of the University, and though of very sensitive nature, not easily discouraged by failure to secure cooperation. He was satisfied with gradual but constant expansion that would

make this Institution a power for truth, a driving force for real education and a dynamo of constructive power for the nation.

He was constructive but relentlessly critical of our own worth in his determination that recognition should come to our University from everywhere because of its objective worth in the service of truth. He welcomed openmindedly outside criticism of our efforts and aimed to build national and international recognition of solid achievement. In this his personal example was sterling. It was the reason for his sponsorship of the CATHOLIC EDUCATIONAL REVIEW, *The Catholic University Bulletin*, *The New Scholasticism*, *Studies in Psychology and Psychiatry*, and *Psychological Monographs*. It was the reason for his active membership and directorship of so many learned societies like The American Psychological Association, The American Catholic Philosophical Association, The American Philosophical Society and The American Council on Education. It was the secret of the honorary degrees bestowed on him by his own and many other American universities and the reason for bestowing on him the medal of the Cardinal Hazzella Academy of Philosophy. He gloried in these distinctions because of the recognition they brought.

Dr. Pace in the classroom, as teacher and director of research, was unparalleled in his success not only because of his keen mind but also because of his innate courtesy to those beneath him, his simplicity of heart that established sympathetic contact so quickly with students, his humility even with students who were engaged democratically with him in the pursuit of truth, his tolerance of human frailty, his disdain of pretense and error, and his extraordinary ability to encourage. He taught philosophy well and happily because he loved and lived its orderliness. He loved this task, and no battlefield ever saw such display of superhuman courage as Dr. Pace showed four years ago in his pitiable and unsuccessful fight to crawl back to his beloved classroom and students. His more than forty years spell an epic of generous sacrifice of time, money and soul for this arsenal of truth.

No appreciation of Dr. Pace should fail to emphasize his zeal for the glory and power of the Catholic Church, the guardian of truth. Many of his most attractive qualities appeared in his many activities as a great churchman. His intrepid courage and his

bewildering ability to concentrate on painstaking mastery of details resulted in that stupendous armory of truth, *The Catholic Encyclopedia*. He became the trusted confident and adviser of scores of the illustrious Catholic bishops of the American hierarchy not merely because of his intelligence, his vision and his judgment, but more because he was so reticent, so taciturn, so unwilling to give unsolicited advice, so sacredly respectful of confidences and so selfless in declining reward.

As churchman, he won a host of friends among the leading ecclesiastics of the world. From Sacred Congregations and Cardinals he drew recognition, and from Popes he received praise and promotion to the Prothonotary dignity. All knew him as an apostle of truth who was self-effacing and retiring and whose childlike obedience to the Church and its truth was protected by a religious respect for authority in whomsoever it might be vested.

As a churchman, apostolically devoted to hastening the day when the Church, the Spouse of Christ, might make heroic contribution to the stability and happiness of American life, he was unstintedly generous with his mind, his heart and his time. From this generous zeal came inspiration and curricula for dozens of institutions of learning throughout the United States of which the Catholic Sisters College, Trinity College, and Holy Cross in Washington are notable examples. Out of this same generous zeal came his active interest in so many organizations of the International Federation of Catholic Alumnae. As the apostle of truth he was ever eager to put truth to work for God, for church, for humanity and for country.

Many of you from every station in life were privileged to enjoy the friendship of Monsignor Pace, outside of academic and ecclesiastical circles. The world at large knew little of his deep love for you of his family, of his devotion and attention to you, and of his delight in being with you often. Of this he rarely spoke. But you knew it. The memory of his devotion, the condolences and prayers of his colleagues and the deep sorrow of his University will ease your sense of loss.

You his closer friends, even in the depths of your canyon of grief, can be solaced by the attention he showed you and the example he left. Exalted teacher, dignified administrator, eminent public personage were forgotten when he associated with

you as democratic and priestly friend. Reverential to his superiors, gentlemanly and courteous to his equals, he was most deferential to those of less exalted station. Religious and laity, leaders and servants loved him for the qualities which emerged from his priestly character and consciousness. You were fascinated by his kindly joviality, his merciful and charitable words to and about all, his unwillingness to cause inconvenience to anyone, his fear of giving offense, his loyalty to his friends, his thoughtful consideration, his countless quiet remembrances and his unfailing expression of gratitude for services rendered to him. These are the qualities that made of this apostle of truth a true gentleman of God and a true friend of the greatest and the lowliest of society.

Doctor Pace, even thirty years ago, expressed to me his greatest ambition in life. "I want to die a good, old, simple priest." Death's novitiate spread over the last four years, four years of uncomplaining mental and physical suffering. His wish has been fulfilled. Old was this Apostle of Truth—seventy-seven years. Good was he in every way and true. A priest he was until the end, and forever.

Our University is fortunate to have on his way to the fountain head of truth one who has set our standards, who has brought us prestige and honor and who has pledged eternal interest in us even from above. It is to our profit to hasten, by our prayers, the journey's end. Dr. Pace will be grateful. May his soul rest in peace.

MONSIGNOR PACE: EMINENT EDUCATOR AND PHILOSOPHER

(July 3, 1861—April 26, 1938)

The Rt. Rev. Msgr. Edward A. Pace, Vice-Rector Emeritus of the Catholic University of America and one of the country's leading educators, died April 26 at Providence Hospital, Washington, D. C. He was in his seventy-seventh year.

Monsignor Pace entered the hospital on January 4, 1934, and left it only on rare occasions thereafter. When he observed the golden jubilee of his ordination on Memorial Day, 1935, he said Mass in the hospital chapel. He had received a special dispensation to celebrate Mass sitting down. He took advantage of this special dispensation as frequently thereafter as his condition permitted.

A noticeable change in the distinguished priest's condition took place at about 10 P. M., April 25. Death ensued within a few hours.

Funeral services for Monsignor Pace were held in the crypt of the National Shrine of the Immaculate Conception on the Catholic University campus, Friday, April 29. The Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the University, presided at these services.

Monsignor Pace is survived by a sister, Miss Elizabeth Pace of Washington, D. C., and a brother, Charles F. Pace, Financial Clerk of the United States Senate.

The Rt. Rev. Msgr. Edward A. Pace, Vice-Rector of the Catholic University of America, occupied a distinguished place in American Catholic culture as a brilliant scholar and philosopher, vigorous educator and pioneer in the field of education, and as a potent force in Catholic letters for nearly a half century.

Associated with the Catholic University from its infant days, Monsignor Pace was credited with a large part of the development, influence, and prestige of the pontifical institution which was the scene of most of his long academic career. With his many-sided ability, Monsignor Pace has been described as a profound philosopher, a great teacher, a prolific organizer, and a daring innovator in the sphere of intellectual achievement.

He received many signal honors attesting the esteem in which

he was held, not only by those who came directly under his influence, but also by those in many different fields who owed to him appreciation for inspiration, courage, and activity provided in their behalf.

Monsignor Pace was born in Starke, Florida, July 3, 1861, the son of George E. and Margaret (Kelly) Pace. He was educated in the elementary schools of Starke, at Duval High School in Jacksonville, and at St. Charles College in Ellicott City, Maryland, where he received the degree of Bachelor of Arts in 1880. From the Propaganda University in Rome, he received the Bachelor of Sacred Theology degree in 1883 and the Doctorate in Sacred Theology in 1886, and in 1891 the University of Leipzig conferred upon him the degree Doctor of Philosophy.

He was ordained to the priesthood in Rome on May 30, 1885, and upon returning to the United States, he was appointed pastor of the Cathedral Church of St. Augustine in Florida, where he remained until 1888.

While Monsignor Pace was completing his studies in Europe, and making his pastorate in St. Augustine memorable because of his preaching, his observance of the liturgy, his appreciation of the rights and needs of the common people and the simplicity of his manner, the Most Rev. John B. Keane, appointed as first Rector of the newly-established Catholic University of America, was searching Europe and America for the best minds for the faculty which he was organizing. In 1888, he invited Monsignor Pace to prepare for a post as Professor of Psychology at the university, which was scheduled to open in the autumn of 1889. Monsignor Pace went to Europe immediately and studied as a research scholar in the psychological laboratories at the Universities of Louvain, Leipzig, and Paris, for they were the meccas of the pioneer psychologists of the world. He assumed his chair as professor of philosophy with the opening of the academic year, September, 1891, which position he retained until the fall of 1935, when, upon his retirement, he became Professor Emeritus.

Administrative duties were undertaken by Monsignor Pace with the growth and development of the university and he served as Director of Studies (1912), and as General Secretary (1918) for many years, becoming on September 23, 1924, Vice-Rector. He also served a term as Dean of the School of Philosophy in 1895.

A pioneer in many activities, Monsignor Pace was instrumental in laying the foundations for "The Catholic Encyclopedia," of which he had been an associate editor since 1904, *The Catholic University Bulletin*, THE CATHOLIC EDUCATIONAL REVIEW, *The New Scholasticism*, *Studies in Psychology and Psychiatry*, and *Psychological Monographs*. All these journals are accepted today as established periodicals, but their inception was largely in the mind of Monsignor Pace and much of the work leading to their establishment fell upon his shoulders. He was vice-president of the American Council on Education in 1924 and president in 1926.

Monsignor Pace was one of the founders of Trinity College in Washington, taught at the Catholic Sisters College in that city, lectured at the Catholic Summer School of America in Plattsburg, N. Y., at the Western Catholic Summer School in San Francisco and gave extension lectures when the Catholic University carried on such work in New York.

He was awarded the Papal Medal "*Pro Ecclesia et Pontifice*," and was invested with the rank of Right Reverend Monsignor in 1920. He was also a member of the American Psychological Association, the American Catholic Philosophical Association, the American Philosophical Society, and numerous other learned organizations. For many years, he was Honorary President and Director of the International Federation of Catholic Alumnae.

Numerous honors were conferred upon Monsignor Pace. The Catholic philosophers of the United States, holding their annual meeting at St. Louis in December, 1931, made their entire convention a tribute to Monsignor Pace and to his work for Catholic philosophy in America. He was tendered a testimonial dinner on December 29 of that year, when the philosophers were joined by leading citizens of St. Louis to commemorate the seventieth anniversary of the birth of the distinguished prelate. The papers read on that occasion were bound into a testimonial volume to which the Most Rev. James H. Ryan, then Rector of the university, the Rev. Dr. George Johnson, the Rev. Dr. Charles A. Hart, the Rt. Rev. Msgr. Fulton J. Sheen, the Rev. Dr. Francis A. Walsh, O.S.B., and the Most Rev. Thomas J. Shahan, Rector Emeritus of the University, contributed.

Georgetown University conferred upon Monsignor Pace at its annual Founder's Day Exercises on November 25, 1935, the

decoration of the Camillo Cardinal Mazzella Academy of Philosophy in honor of his 44 years in the Chair of Philosophy at the Catholic University and the golden jubilee of his ordination. The Very Rev. Dr. W. Coleman Nevils, S.J., then president of Georgetown, described him as a "most learned Doctor of Scholastic Sciences, who has spent most of the golden years of his priesthood as an aspiring professor, whose lectures and published works have won renown and highest laudation." At the same time the Apostolic Delegate to the United States, His Excellency the Most Rev. Amleto Giovanni Cicognani, who made the presentation on behalf of Georgetown, paid the venerable prelate a gracious tribute, referring to him as "one who has spent his life in the work of teaching," and as "a distinguished author of many philosophical and educational works that have brought him world-wide renown."

It was Monsignor Pace, as Vice-Rector of the Catholic University, who presented President Roosevelt to the Chancellor for the honorary degree of Doctor of Laws on June 14, 1933, and who prepared the citation which was broadcast throughout the United States. Throughout his career he was noted for the beauty and effectiveness of his English, and in his tribute to President Roosevelt he reached a high peak in his composition.

Two years later, at the annual commencement, on June 12, 1935, Monsignor Pace was himself the recipient of the honorary degree, Doctor of Laws, from the university he had served for nearly half a century from the Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the University. This degree has been granted but rarely at the Catholic University and is reserved usually for heads of states or their representatives.

On May 30, 1935, Monsignor Pace quietly celebrated with his family the golden anniversary of his ordination to the priesthood, but at the 1935 commencement the University gave public recognition to his services as well as paid fitting honor to his fifty years as a priest. The citation pronounced in his honor at the convocation states: "This professor, whom the words of the prophet aptly fit: 'The lips of the priest shall keep knowledge,' and who is at present celebrating the golden jubilee of his priesthood, has led a life most fruitful in the Church of God; he has been an example to his students and fellow priests in kindness, modesty, and piety; he has accomplished so much in these fifty

years that we can refer to but a few of his achievements. . . . He is in very truth our University's special pride and glory."

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Writing in "Aspects of The New Scholastic Philosophy," a series of essays edited by the Rev. Dr. Charles A. Hart of The Catholic University, published by Benziger Brothers, and prepared by the associates and former pupils of the Rt. Rev. Msgr. Edward A. Pace, Professor of Philosophy and Vice-Rector of The Catholic University of America, in honor of his seventieth birthday and his forty years of service to Catholic philosophical thought, the Most Rev. James H. Ryan, now Bishop of Omaha, but at that time Rector of The Catholic University, stated:

Edward Aloysius Pace was born at Starke, Florida, July 3, 1861. He attended the common school there and later the Duval High School in Jacksonville. In 1876 he went to St. Charles College, Catonsville, Maryland, where he was graduated in 1880. He next attended the American College in Rome, where he received the degree S.T.D., and was ordained on May 30, 1885.

Shortly after ordination he was selected for a professorship at the newly organized Catholic University of America and, in preparation for his work, spent three years of study in Europe at the Universities of Louvain, Paris, and Leipzig. At Leipzig he specialized in psychology under Professor Wundt and in July, 1891, obtained there the degree Ph.D., presenting as his doctoral dissertation a work entitled "Das Relativitäts-princip in Herbert Spencer's psychologischer Entwicklungslehre."

On his return to the United States, Dr. Pace began, in October, 1891, his career at The Catholic University of America, a post which he still occupies. His first assignment was to the field of psychology. He brought to his work not only youthful enthusiasm but training in the latest methods of what was then a new science, laboratory psychology. Like Cattell, Thorndike, Staley, and the other first American disciples of Wundt, he organized a psychological laboratory and laid the foundations of a work which, with his associates, the late Dr. Shields and Dr. Thomas Verner Moore, has brought recognition and fame to the University with which he associated.

In 1895, Dr. Pace was appointed Dean of the School of Philosophy and began lecturing on philosophy. Since that time his major efforts have been in philosophy, every problem of which has been illuminated by his keen insight and logical methods of analysis. A convinced follower of St. Thomas Aquinas, he has perhaps done more than any living exponent of

Thomism to bring before the American university world the strong points of medieval Scholasticism. Nor is his interest in Thomism antiquarian; he views it much as the great Leo XIII did, as a philosophy capable of being adapted to the problems of this century, provided one understands fully both Thomism and the needs of the time. He has always regarded Thomism as a living thought, one which has a tremendous significance for us today, as it had for the thinkers of the thirteenth and fourteenth centuries. What is more, he has presented Thomism, especially in his university lectures, as just such a vital philosophy. Students who have frequented his courses are unanimous not only in their praise of the clarity and logic with which he presents even the most intricate problems of metaphysical speculation; they emphasize what is more important, namely, that he never loses an opportunity to coordinate the principles and conclusions of Thomism with the best scientific thought and achievements of the present day.

It was through the establishment and development of his psychological laboratory, through his personal contacts with students, and by his writings that Dr. Pace accomplished his chief work in the field of psychology. In the midst of ever-increasing demands upon his time as an instructor and administrator, and in the face of an ever-broadening range of interests and activity, he found time for the minute observation and careful reporting which are necessary in exact experimental studies. It was during the first decade of his life at The Catholic University that Dr. Pace was able to give most time to this work, and one may trace some of his activities during those years in the titles of a few of his publications. He contributed to the *Philosophische Studien* of Leipzig, to the *Catholic University Bulletin*, to the *Psychological Review*, to *The Catholic World*, to the old *Popular Science Monthly*. The titles of some of these contributions reveal their nature: "A Note on Binocular Rivalry"; "Zur Frage der Schwankungen der Aufmerksamkeit nach Versuchen mit der Masson'schen Scheibe"; "Fluctuations of Attention and After-Images"; "Visceral Disease and Pain"; "In Memory of William Wundt"; "Modern Psychology and Catholic Education." That widening range of activities and that increasing diversity of interests and affairs which came with the years necessarily lessened the work of Dr. Pace in his original field. Yet, psychology has always retained a leading place in his academic life, as is evidenced by his work during the last decade as Editor of "Studies in Psychology and Psychiatry" and the "Psychological Monographs of the Catholic University." In this latter work, as in the work of his earlier years as a psychologist, one finds three outstanding qualities—the exactness of the scientist; the appreciation of the importance of new developments; and a grasp of fundamental and abiding principles. Such qualities

are inherent in the psychological work of Dr. Pace, for the simple reason that he is at one and the same time a philosopher and a scientist.

As an educator, Dr. Pace has made notable and lasting contributions in three ways. He is, first of all, a practical educator. Secondly, he is an educational theorist who has expressed his philosophy of education in an ever-lengthening series of addresses and writings. Thirdly, he has seen his principles put into practice and has seen them stand up under the most rigorous tests. He is a theorist who has had the satisfaction so often denied to the man of thought, the satisfaction of beholding his warnings heeded so as to avert disasters, his urgings followed so as to issue in achievement. Especially in Washington, at The Catholic University and Trinity College, has he experienced this fulfillment of some of his ideas. Finally, he helped to conceive and to realize one of the outstanding educational works of modern times, the "Catholic Encyclopedia." Essentially, the "Catholic Encyclopedia" is an educational work. It is, in fact, one of the distinguished achievements in modern American education. Not always recognized in its true character, it continues, year after year, to enlighten the American mind, non-Catholic as well as Catholic. In the large part he took in bringing the Encyclopedia to a successful issue lies one of Dr. Pace's most enduring contributions to American thought.

The need for the "Catholic Encyclopedia" was so great and the Encyclopedia itself fulfilled that need so perfectly that it was given complete acceptance from the day of its publication. With the passage of years, the Encyclopedia is taken more and more as a matter of course. It is difficult for us to realize that there was a time when there was no "Catholic Encyclopedia"; when it existed only as a dream, a hope, a tremendous task to be accomplished. It is well to reflect upon the size of the task to which the original editors set their minds and efforts. They were to enlist the services of fifteen hundred scholars throughout the world. They were to assign these scholars the subjects of the thousands of articles which would reveal and review some of the larger aspects of the Church's deeds and doctrines. They were to edit each of these articles and to keep out, if possible, the slightest error. Some hint of the gigantic task which the editors had set before themselves is given in the volume entitled "The Catholic Encyclopedia and Its Makers": "Every article was submitted to each of the editors for criticism, acceptance or rejection. In case of acceptance—and this fortunately was the usual verdict—the article was handed over to the editor in charge of the department to which it belonged, for revision so far as might be needed in order to meet the requirements of the Encyclopedia regarding space, content, and literary form. Whenever serious changes were found necessary, these were referred to the

author. . . . In the case of an article written in a language other than English, it was translated by an expert, and the translation was then carefully compared by the editor with the original manuscript. Frequently brief paragraphs were added, with the writer's authorization, in order to bring out some phase or detail of the subject that possessed special importance for the English-speaking countries. Additions were also made to the bibliography of works that were more easily accessible to the readers of the Encyclopedia or that were published after the article had been received." Such a passage gives only the faintest hint as to the duties and labors of the editors. More than once, for instance, the expert translator of articles on philosophy and theology was Dr. Pace. More than once articles demanded complete rewriting rather than mere revision in order to meet the requirements of the Encyclopedia. Yet, in spite of all obstacles, this tremendous educational work was finally brought to its end. The credit for this great undertaking must be given to that small group of scholars who conceived and executed it. Of these Edward A. Pace was one of the leaders.

Dr. Pace's own contributions to the "Catholic Encyclopedia" are, for the most part, educational or philosophical. He wrote on Absolutism, on Quietism, on Spiritism, on Pantheism. He contributed biographical articles on various minor philosophers, such as the Abbé Bautain, Petrus Aureoli, Aristides, and others. He contributed also a number of articles on difficult theological questions including, among others, those on Dulia, Beatific Vision, Hypostatic Union, Ex Cathedra. In the field of education he wrote biographical notes on various educators, the articles on several of the medieval universities, and that on The Catholic University of America. Finally, in the article on "Education," he made one of his most important pronouncements on the subject.

In magazine articles, in convention addresses, in sermons and conferences, Dr. Pace has been a consistent and authoritative spokesman for Catholic education. He has spoken and written on such diverse aspects of our educational problems as "Religion and Education"; "The Seminary and the Educational Problem"; "The Present State of Education"; "The Place of the University in National Life"; "American Ideals and Catholic Education." He has collaborated with Dr. Shields in textbooks of religion. He has written upon the history of education, upon schools and centers of education, upon the lives and methods of great teachers, and of the Greatest Teacher, Jesus Christ. Always, whether writing of men, places, or theories, he remains the philosopher as well as the analyst and historian. He grasps, expresses, and emphasizes the fundamental and abiding principle. His essays, for these reasons, may serve in their totality and in their most significant character as a source-book for the Catholic

philosophy of education. One may refer again to the article in the "Catholic Encyclopedia" and to the address delivered at the meeting of the National Catholic Educational Association in 1920. Here he speaks on "The Development of the Catholic Sense." By the Catholic sense is meant that "attitude of the individual mind loyally accepting and faithfully reflecting what the Church teaches and enjoins." The methods whereby such a sense may be developed are given in outline, and the task of the Catholic educator is stated with characteristic clarity: "As Catholic educators we are called to take part in shaping the intelligence and character of those who must face and solve the problems which now confront mankind. For the accomplishment of our task, there are various means. I know of none more efficacious than the arousing and strengthening in our pupils of a genuine Catholic sense."

As an educator, Dr. Pace's personal influence has been deep and abiding. No one who has taken a course from him can ever forget the order and lucidity with which he outlines and explains the most profound philosophical problems. His treatment of the subject of a course is exhaustive. Yet this meticulously thorough discussion is anything but ponderous and uninteresting. Whether the class is concerned with the problem of freedom or with vitalism and mechanism, with theories of personality or with the body and mind problem, the student is conscious of being in the presence of one who has an almost effortless mastery of the subject. It is all presented with such complete clarity of expression, with such a wealth of illustrations, with such evident knowledge and authority, that more than one student has taken Dr. Pace as his ideal and model of what a teacher should be. Those students who have been directed by him in writing their doctoral dissertations or masters' essays have experienced this personal influence in an even more intimate fashion. They have had the help of a keen and powerful mind. They have almost seen that mind in action, as it indicated what was essential and what was not so in their work, pointing out a weakness in one place and a source of strength in another. In the work of the long line of students who have "majored" under him, Dr. Pace may point to one of his own great accomplishments in Catholic education. In effect, work of this sort is more permanent and far-reaching than is the less personal written word. It may well be that the work of Dr. Pace as a teacher will continue, one knows not how long, in the thought and practice of his pupils and his pupils' pupils.

It is impossible to make an absolute distinction between Dr. Pace as teacher of philosophy and his character as a formal philosopher. The reason is that his philosophic views are Socratic, if one may use the term, Socratic in the sense that for over forty years they have been expressed orally in the classroom and on the lecture platform rather than in the printed page. The

exigencies of time and place and position have affected Dr. Pace's philosophic views most definitely as to their mode of utterance. The classroom and the laboratory, the office and the oratory have throughout the years put such urgent calls and demands upon his time and energy that too little time was left for a formal and adequate statement of views and principles. The leisure so necessary for philosophic writing was never his—a fact that we may regret but cannot change. Yet, in spite of constant pressure of duties, Dr. Pace did find time to write on philosophy just as he found time to write on education and psychology and to make his contributions to the "Catholic Encyclopedia." The several volumes of the "Catholic University Bulletin," "The New Scholasticism," the "New York Review," "The Catholic World," and various other reviews show his name as contributor on philosophy subjects. "The Teleology of St. Thomas"; "Substitute in Philosophy"; "The Concept of Order in the Philosophy of St. Thomas"; "The Argument of St. Thomas for Immortality"; "St. Thomas and Modern Thought"; "The Soul in the System of St. Thomas"; "The World-Copy According to St. Thomas"; "Assimilari Deo"; "Agnosticism as Conciliation"; "Locke's Influence on Modern Thought"; "Modern Substitutes for Soul"—these are some of the things that Dr. Pace has written on in the field of philosophy.

Note the place that the philosophy of St. Thomas holds in this list. It is not too much to say that Dr. Pace is one of the greatest of modern Thomistic scholars. To a knowledge of the text of the Thomistic corpus which is at once profound and minute, he adds two things else which are of equal or greater importance. The first is a grasp of the fundamental and essential principles of the Thomistic synthesis. The knowledge that Dr. Pace possesses of St. Thomas is not that of the antiquarian or the historian. It is rather an understanding of the mind of St. Thomas, an understanding of the Thomistic world-view, so complete and sympathetic as to become his own. Secondly, Dr. Pace adds to his knowledge and understanding of Thomism another sort of knowledge and understanding. This is his wide and deep acquaintance with modern thought and thinkers. In him the *philosophia perennis* is what it should be in all of us, a philosophy of these present years as well as a philosophy of the past. He is by nature a modern philosopher, and his concern has always been with the problems of modern philosophy. That these problems belonged also to the days of Aristotle, of Augustine, and of Aquinas is a fact that has no small part in the authoritative and inclusive treatment that Dr. Pace has ever given them. In him there is no trace of that provincialism of time and place which vitiates the work of so many modern thinkers, especially in America.

No note in appreciation of Dr. Pace's work, whether in philosophy, psychology, or education, is complete without a reference

to that utter lucidity of style which marks all his writing. In a day when philosophic writing becomes increasingly heavy and verbose, when the vocabulary of the professional philosopher takes on the character of a jargon or argot, when obscurity of style bears an inverse ratio to the importance of the subject and the intelligence of the writer, it is refreshing to turn to the essays of Dr. Pace. His manner of writing is so unaffected, marked by such order and clarity, distinguished by such economy of words, that one may be pardoned for asserting that here again the style is the man. His is the especial gift as a philosopher and writer of taking the most difficult of subjects and stating them in their ultimate simplicity without sacrificing any least essential note. His is the gift of taking the most abstract and intangible of medieval metaphysical problems and restating them in modern language so as to reveal their meaning and importance to readers and hearers who are by nature unsympathetic toward medieval metaphysical speculation. His, too, the Bergsonian gift of fashioning and applying illustrations from the physical and mechanical world about us, which are completely apropos and which light up and make intimate what often seems at first to be dark and remote. His is the rare gift among philosophers, whether as thinkers or writers, of informing his writings with the play of a humor which can be at once austere, gracious and ironic.

The honors which have come to Dr. Pace show that his work has been known and appreciated. He has held high positions at The Catholic University of America; he has been honored by three of the successors of St. Peter; he has received honorary degrees from various colleges and universities; he has served in administrative offices in educational and philosophical associations; he has been chosen by the President of the United States to act as a member of the National Advisory Committee on Education. To these recognitions and honors we add our own, and fittingly so. To no one can the American Catholic Philosophical Association point with more grace and justice as the very type and ideal of the modern scholastic thinker than to its first President, Edward A. Pace. May his kindly interest in us continue for many more years, may his spirit of philosophic calm and fair play become a most cherished treasure, one of which we shall not only be proud, but shall hand down unsullied to our successors in the love of wisdom.

THE EDUCATIONAL SIGNIFICANCE OF COMMERCIAL MOTION PICTURES

The discussion of the commercial motion picture field which follows may seem offhand to have relatively little connection with education *per se*. If, however, we consider education an enrichment of experience, a deepening of the powers of mind, and a training for the hand of the individual, whether child or adult, that he may live more fully and with greater purpose, then we will realize that any device operating to accomplish or to modify these ends is an educational one. Education is not a mere pumping of factual matter into a hitherto empty receptacle that is to be placed over the flame of life and expected to boil with good results. Like life itself, education is affected upon all sides by the mores, the conventions, and the social phenomena to which the individual is exposed. Any force which brings maturity to the mind of a child is an educational force, whether it prevails within a classroom or not. The experiences the child encounters after each day's dismissal from his school are by no means a distinct phase of his life. In effect all experiences are educative, and, if those that prevail apart from school life are of a harmful nature, then the task of proper training becomes a more difficult one. In the light of this understanding, the educator who takes his task seriously must realize that, if the individual is to be given the advantages which we believe to be his rightful heritage, then a knowledge of these diverse forces which help in molding the mind and character of his charge is necessary if we are to control them for his good.

THE NUMERICAL EXTENT OF INFLUENCE

The phenomena of a social force so tremendous in its magnitude as the motion picture has become today has presented educators and parents with a problem that is well nigh baffling in character. In earlier times the determination of the causes of various kinds of behavior and the checking of the effects of training were, relatively speaking, a simple matter. People led restricted lives, and leisure time was far more limited, as were the possible ways of spending it. Behavior then was in large measure influenced by direct experience within one's native en-

vironment, while indirect experiences were confined almost entirely to those passed by word of mouth or through reading. These sources were far more amenable to control, and guidance was much more easily affected. Now, however, our modern modes of transportation, the possibilities of more direct contact with other environments, through the mediums of the radio, the press, and the motion picture, have multiplied the problem of child guidance almost beyond solution.

Of these behavior producing mechanisms none is of greater importance than the motion picture, appealing as it does to all classes of society and all ages of human kind. In the movie any unpleasantries of reality may be forgotten for a vicarious experience, and this experience may be shared in some measure by any and all types of humans who choose to attend. Carrying considerable advantage over the radio and the press, the movies make it unnecessary to possess intelligence, to be able to read, to imagine for one's self, or even to think. Thus to the very small child as well as to both normal and sub-normal adolescents and adults its appeal is strong. To appreciate the significance of the motion picture in the social structure of the American scene we must know something of the numbers of our people, and especially of our children, who are exposed to a greater or less extent to the admittedly profound influences of the medium.

Studies conducted under rigid scientific controls, and covering very broad sections of our country over a clearly adequate period of years, have brought to light facts that are extremely interesting and of deep social and scholastic importance. Briefly stated, we may safely assert that the average weekly attendance at the movies in the United States proper runs into fabulous figures, being variously estimated from 70,000,000 to over 125,000,000 per week. Of this number we may conservatively estimate that about 28,000,000 will be minors (some 11,000,000 being under fourteen years of age), and that 17 per cent of the audiences are made up of children who have not as yet reached adolescence. Obviously, whether these figures are exact within a million attendances or not, it may none the less be concluded that attendance at the movies has become a major form of group activity in America, and that children in increasingly vast numbers are exposed to all of the films that are shown in commercial theaters.

In greater detail, a study by Edgar Dale revealed the following facts: among children of five to eight years of age the average attendance was .42 times per week, although about 22 per cent of children in this age range never attend the movies. Slight sex differences exist, as while the average boy of from five to eight years attends twenty-four programs per year, the average girl attends nineteen. These figures then jump enormously for the ages nine to nineteen years. In this range average attendance rises to .99, approximately once a week for all cases, while only 5 per cent of all children are shown never to attend. In this bracket the average boy sees fifty-seven programs a year and the average girl forty-six within the same period. Of the small percentage who do not attend the movies at all, it is highly probable that the greater numbers are prevented from doing so by religious restrictions. Certainly the number of children who do not attend from dislike of the cinema must be very slight indeed. While the statistical difference in attendance between rural and urban children is large, this difference is almost certainly due to the purely physical factor of availability of movies in country districts. With the American fetish of improved highways and means of transportation, it cannot be doubted that the average attendance of rural children will increase in time. Thus we may say that the theater operators may count upon almost every child above eight years of age to attend his house at least once each week.

It is to be expected that younger children will be accompanied by one or both parents or by some competent older person more often than will be the case with children over ten years, but the figures upon this point are surprisingly low. Far too often even the very small child will be found in the movie palace either alone or in company with youngsters of his own age. Specifically, it was found that boys are accompanied by both their parents 6.37 per cent of the times they attended, and girls 9.83 per cent of times. Girls are accompanied almost twice as often as boys by one parent, while of boy attendances some 25.18 per cent are entirely unaccompanied, which is approximately three times as many trips alone as is the case with little girls. These figures decrease progressively as the child grows older until, at the ages from fourteen to twenty, attendance with their parents is negligible for both sexes. In this age range some 35.22 per cent are

accompanied by their own friends. This figure, of course, includes the attendance of both sexes upon "date" occasions.

An interesting factor that reveals something of an insight into the motion picture habits of the average audience is the determination of the particular days on which attendance is greatest and the hours of these days when children are most likely to be found in the theater. While attendance for all ages, both child and adult, is inclined to be heaviest over week-end periods, it is indicative that the movies are most heavily patronized by children upon Saturdays. Several factors are readily apparent to account for this. First, it has become largely habitual on the part of our youngsters to go to the movies upon that day. They are free from school and from the necessity of doing home work. Their hour for retiring is quite often a later one on Saturday than for other days of the week. Secondly, on Saturday they are most likely to have the money to attend, and will join in what has assumed the proportions of a real national habit of American youth, the "ritual attendance." That theater owners are fully aware of this habitual attendance, which he may count upon regardless of his program, is apparent from a study of the offerings made upon Saturdays. On this day, aside from the usual "blood and thunder" or "mysterious murder" serial that has become an accepted thing in neighborhood houses, he will almost surely book a double bill of two of the poorest (and to him, cheapest) productions on the current market. The implication is obvious. He is counting upon an audience lacking in critical judgment, for whom almost any trash will be entertaining. This particular point will be investigated in greater detail when we consider the content and the effects of motion pictures upon young minds and bodies.

Ranked in order of attendance-frequency from highest to lowest come the days: Saturday, Sunday, Friday, Wednesday, Monday, Tuesday, and Thursday. Approximately 72 per cent of all attendances are concentrated upon the first three days of the ranking. From this we see that, if a truly satisfactory week-end program should be offered, more than three-quarters of all children would benefit by it. The fact, however, that adults also tend to concentrate their attendance upon these days brings about a clash of interests. The motion picture exhibitor is naturally anxious to capitalize upon this huge influx of cus-

tomers, and must neglect one or the other of his groups of patrons in order to please. While it has not been fully demonstrated that a real conflict always arises between adult and child tastes, no earnest attempt whatever has been made to reconcile the two elements. There is surely no reason why a motion picture program cannot be entertaining and instructive to both groups, unless it be that making and exhibiting such programs would bring smaller profits to the commercial theater interests.

To the valuable data anent the most popular days for movie going has been added a reliable and important fund of facts regarding the times of attendance. The extent to which a child is exposed to the effects of the movies is no more important a factor in his well-being than is the hour at which he attends. The general opinion that children habitually patronize the theater in the afternoon has no support whatever in statistical fact. The children, apparently, have other ideas upon the subject. To them the flash and glare of lights, the sparkling atmosphere that permeates the approach to the theater, and perhaps the mere joy of staying up make the evening performance far more alluring than any daytime showing, even though it be of precisely the same content. The serious implications of attendance at night performances are readily apparent. If, as many reliable investigations have shown, movies do exert a detrimental effect on sleep, or upon emotional reserve, it is quite plausible to suppose that this malign influence will be greatest if the child retires while the scenes and episodes he has just witnessed are fresh and vivid in his mind. It is perhaps not too loose a conjecture to say that sleep after exposure to a typical horror-thriller is both longer in coming and of a less restful nature than is otherwise the case. Albeit lacking any substantial experimental evidence in proof of such an assertion, the author in his own experience as a child and from present-day observations of children with whom he is in constant contact is inclined to believe that the aftermath of an evening's attendance at the movies leaves a small child emotionally and somewhat physically strained for several hours if not for the entire night. At any rate, he is convinced that parents who permit their children to attend "first shows" of an evening with the proviso that the child will study his lessons upon returning home, have completely misunderstood the situation. No child is easily capable of shifting from any play ac-

tivity to a serious, and, be it said, usually uninviting task. How much harder this must become when a small mind, physically tired from the mere lateness of the hour, needs also to throw off the tenacious spell of the highly colored and effectively presented fantasies which riot within it.

Most studies of child attendance at the movies have been contented with gathering statistical data and have not made any extensive investigation into the reasons for the excessive popularity of such recreation. Several reasons for this popularity are outstanding. Movies do provide a form of entertainment that, for sheer ease of understanding and pleasure received, is far greater than any other medium yet devised. Upon the silver screen, the child, lost to his immediate surroundings, merges his own personality completely into that of the current hero. The hopelessly plain little girl becomes one with the splendidly appareled, physically beautiful creature whose adventures are such as she is never to know in any other way; while any boy may dash off to deeds of valor, of cunning, and far too often for his good, of crime and immorality. Here are romance, tragedy, comedy so well presented that even the faculty of imagination need not be exercised. One needs only to sit and look and listen, to have the living, breathing images of his own experiences, of those he would like to have, or those he fears to have, brought to him in splendid panoply. Significant in this connection are the data furnished by Lehman and Witty, who found a progressive decrease in the selection of movies as a prime favorite recreational outlet with increase in age. They advance the substitution of athletic and club activities as a reason for the decrease in attendance with the coming of adolescence in boys; and the greater opportunity for "dates," going to dances, parties and other forms of social activity in the case of girls.

Some other reasons for attendance that have been left uninvestigated are rather unpleasant to dwell upon. Almost every active social worker has encountered the child who is driven into the movies, or out into the streets if money be lacking, out of sheer repulsion to his home environment. Boredom may easily account for more seats in a theater being occupied than has been thought. How often do children find their way into the movies simply because they are to be gotten rid of for awhile? Nearly everyone has encountered or heard of the type of parent who,

unable or unwilling to furnish adequate recreational pleasures for his children, shunts his responsibility off unto the theater owner, neither aware of nor caring what impressions for weal or woe he may be imposing upon his child. The community must also share in the criticism leveled at such a parent. Any study of child preferences will reveal one reason for his attendance at the movies which has a pathetic ring: "There's nothin' else *to do*," says your youngster from a poorer neighborhood. Deprived of home conditions that amuse him, shunted from pillar to post by the policeman if he gathers in gangs on the street corner, and too far away in actual mileage and in spirit from any supervised playground, he dodges into the glittering palace because it is near at hand and is some sort of outlet for his play desires. Too often we have lost sight of a fact that was formulated by Montaigne many years ago: Children's play is not a frivolous manner of passing the time away; it is a serious occupation in which the child is living his life just as surely as any of us are in our daily round.

In the movie, then, is an enchanted playground where one may enact stories of far greater scope than in one's normal environment. Here he need exert no effort to make his play seem true, and here he gathers ideas which can be used in play life under other conditions. It cannot be said, however, that children unanimously prefer this playground over the more orthodox one. It is very often, in our large cities especially, a matter of availability. Places where one may play without interruptions and without danger are far too few, and, if one must spend money on carfare to reach a proper recreational center, one might as well spend it on a movie that is close at hand. In the movie, however, the child lacks one element of play which he does not willingly forego. Children may beg to go to the movies, but they also want to be in action. To be engaged in some form of outdoor sport is statistically proven to be more attractive to the normal, non-delinquent child than to sit and witness screen activities, but the movies are always accessible. Facilities for outdoor sports are not. Hence, if we consider the motion picture influence upon our children a reprehensible one, then we must shoulder our share of the responsibility for their exposure to this undesirable element.

Another highly important aspect of this attendance phenomena

is the financial one. A conservative estimate places the weekly bill for movies at more than \$250,000,000.00. How much of this comes from the child patron can be readily deduced from the foregone records of attendance, but this calculation will convey nothing to the heart- and patience-breaking wheedling, coaxing, demanding, and crying that must echo over the entire country from the mouths of children who, as some declare, would rather go to the movies than eat. It is a common experience with school teachers to find children who make a regular practice of saving pennies from lunch money in order to accumulate the price of admission without the necessity of requesting it from parents who might refuse both the money and the permission to go. Children will work to earn money for movies when no other incentive can induce them to give up their play time. They will beg, borrow and steal, if need be. The author remembers one aspiring lad who painstakingly counterfeited, with the aid of India inks, and supreme patience, the tickets for admission to a local theater of the cheaper sort, and who then loitered about the entrance until he could join a group of adults in entering, hoping thereby that his fake ticket would be down through the collecting machine before the attendant would notice either its falsity or its origin. A not uncommon experience in poorer neighborhoods is the begrimed little palm, clutching a few pennies, while a carefully calculated, wheedling voice begs for "just one more and I can go in." Of extreme rarity, yet a matter of record, is the case of two small girls, twelve and thirteen years of age, who prostituted themselves for the fifteen or twenty cents necessary to gain admission.

That the financial strain of furnishing the admission price must be greater for the poorer classes is, of course, tritely obvious. But that it may impose actual hardship is a fact that must be looked for, although it is easily discovered. A study of a typical child audience at a neighborhood theater in any slum area of any large city will reveal many small patrons whose ragged and inadequate clothing imperfectly covers an undernourished body. While no factual studies have been made to determine the specific extent of the drain upon family finances that attendance at the movies brings, it has fallen within the author's observations, and very likely also within those of many of his readers, of families where the necessary admission fee was

somehow "raked together" out of a budget presumably too small to provide a decent luncheon for the children who attended school.

The twenty-some thousand theaters in this country alone, with their box-office receipts of nearly one billion dollars per year, are an eloquent testimony that the money for admission does come from somewhere. The phenomenal rise of the motion picture industry since its inception in Los Angeles in 1902, to its modern top ranking, with a capitalization of over \$2,000,000,000, is a matter of common knowledge. Whether the production expenditures of some hundred million dollars a year, when compared with the billion dollars intake, indicates a fair value for one's admission fee, is a matter of opinion. Certainly the huge combines of picture producers and distributors have displayed their entire willingness to expend vast sums and all their extensive resources of propaganda in the effort to controvert any attempts at proper regulation, or even fair taxation of this gigantic treasure box. Stripped of all the bombastic nonsense which publicity has draped about high-salaried "stars" and startling huge production costs, one still wonders whether the humble consumer isn't being gypped again. The price of two hours' entertainment within the hospitable walls of a movie house is not great. But the smallest sum, or indeed nothing at all, would be too much if, as we are forced to admit, the entertainment received is of a sometimes dubious and unwholesome nature, and the information acquired be false. What might we see and what should we have to pay were an honest product sold at an honest price?

HENRY BERNARD RAUTH.

(To be continued)

THE "ROUNDED CHARACTER" OF CATHOLIC EDUCATION—A PLATONIC DIALOGUE

Characters: Father Socrates; Mr. Agathon, a young lay-instructor; a student of divinity, named Tarbo.

Scene: The front lawn of an American Catholic College, its grass halfway between the Greek and the approved English modes. In the growing shadows, a mowing machine or two, now quiet after the day.

NARRATOR: Agathon. (Father Socrates, trying to appear as if he had some business there, an appointment to keep, or something of the sort, was walking briskly back and forth on the concrete path in front of the largest building. As Tarbo appeared in the middle doorway, the Father was in imminent danger of losing his cincture. Tarbo stepped down and, catching up with him after a turn, pointed out to him this condition. Just then, as they paced back and forth, Agathon came up the road from the outer gate.)

AGATHON: There is a shop window down town full of books on how to improve one's personality. Now you, Father Socrates, always prescribe prayer and work as the great panacea. But something has to be done about my character. I think I'll start doing useless things, throwing pieces of paper onto the floor and picking them up.

SOCRATES: That, they say, is good for the waistline.

AGATHON: I'm serious. I mean to train the will. I read about it in a book on psychology. Or I'll become a good listener, as is well advocated in the success books, always cheerful, say nice things to people.

SOCRATES: You're surely already trained as a good listener after having lived so long with me.

AGATHON: I might imitate some fine character opposite to my own, that big fellow I was in school with. He was a fine listener, save that he grunted occasionally.

SOCRATES: But isn't the character of everyone of us a despicable thing? Infected with the remnants of original sin? I thought we believed that only by the power of divine grace do we do good, that "God alone is good." Furthermore, even naturally speaking, in a game of golf, granted that a certain novice-

ship was necessary, if you continue to pay too much attention to the how you're doing it, don't you get wretched results? Must not a pitcher in baseball wind up, flex his muscles and all that with his eye on the catcher, that is, on the terminus or end rather than on the means, his own body and arm? (Pardon the loose use of terms.) And, if one concentrates on making himself nice, is there not the risk of turning out a precious pill? I don't know the answers to any of these problems of life. I certainly admit that self-examination is necessary. The general examination of conscience carried on in the light of faith, and the particular examination, destined to implant by sedulous practice a certain virtue or root out some one fault, are of untold value. But it seems to me they must be carried on in the light of faith, with prayer and grace, and for the love of God and His sake, all of which makes us, in these practices, treat ourselves as if we were objects of our own work. It is well to ask, no matter how time-worn the query, what do we mean by character? We mean the sort of cuss he was born, modified by the sort of cuss his habits have made of him. In this sense a good or bad character would seem to be a sort of by-product flowing from actions and reactions to circumstance, these actions and reactions being dictated by love of God or other human or self. We think so often in terms of nice and nasty character, when all the saints assure us that the more we empty ourselves of self, the more we deny self, go out of self, the more the good God will help us. Mere natural worrying about one's character seems a subjective or selfish, sickly and silly process, though I admit we're all too prone to indulge in it, particularly when we're young. But here, I may easily be making a poor analysis and missing the essential point that should be emphasized. Forgive me for holding forth from ignorance. I told you you were an excellent listener.

TARBO: But yes, most certainly. And that's good Greek.

SOCRATES: Look, though, hasn't the following idea some bearing on the question, to wit, that the will to do good can best be cultivated by acts of realization of the good? This is borne out by the contemplations in the Spiritual Exercises of St. Ignatius, wherein the aim is that real knowledge—that is, not abstract but visual or imaginative knowledge—may lead to love and thus to service. Again, St. Augustine treats the same thing profoundly in speaking of the drawing power of grace.

AGATHON: I see what you mean, Father, but still I'm not satisfied. I know you don't like a negative, critical way of looking at things, so I won't mention the men I don't want to resemble. But there's Father Dash. He's holy, a man of prayer. But he appears so remote. Pleasant but disinterested, never "bearing down," as the sports pages say.

SOCRATES: *His* holiness is a real holiness. It is not his holiness that makes him pale. It is something else in his constitution.

AGATHON: Well, I do want to be violently interested in life for God and His people. I want to be interested, eagerly, heartily, in new ideas and old, in social justice, in scholarship, in —

TARBO: Those two seem to go together. For me, the big argument in favor of scholarship is that it produces men like Martindale in England working in the slums, Charles in Belgium —

AGATHON: I know. You've remarked that before and will again. And it's true. But that's not the point just now.

TARBO: I had dozens of other names. But I'm glad you interrupted. I always forget them.

AGATHON: Well, on the other hand, Father, there's Father Blank. He stands alone as a publicist. He knows the world. Yet there's something a bit too worldly—no, that's not exactly what I want to say, nor that he's bitter or merely natural. But he's so clever, he seems blind to *some* of the simpler, more gracious, aspects of life, of humility and universal charity.

SOCRATES: To be banal, none of us is perfect. We're coming back to the doctrine: "Be workmen. You'll be full of faults maybe. But be workmen." More seriously, though, your position is clear and legitimate. So what to do about it? If there were more frequent considerations of a Christian philosophy of life, of the universal ideas, of Platonic ideas, so to speak, studied in the light of faith, would that help us young fellows?

AGATHON: Perhaps.

TARBO (in an undertone): There's too much talk as it is. We never do anything. Does discussion ever work any good?

SOCRATES: If it did not, men should have confined themselves to barking throughout the ages. I should think it was the beginning of any good work. There is a paradox, of course, in this, that none of the big problems of one's personal life are solved by deliberation so much as by focus, by living away from them.

They loom too large for us. However, it does help to realize, by talking things out, just where we stand in these problems. Perhaps, again, it is a question of focus. You speak, Agathon, of toiling for the good of society and of the paramount necessity of such work. I agree with you. We both would add that, along with such labor, there must grow in the world, or among the Christian humanitarians in the world, contemplation, more and more thoughtfulness, and that in the spirit of prayer, humble and obedient. I think the need of such contemplation is what Tarbo was hinting at a moment ago.

TARBO: Humph!

SOCRATES: I see your problem, at least in part, Agathon. In it you compare yourself, as it were, to an axe and you ask the old, but ever-fresh question, how use the axe and yet not dull the edge, how rest the axe and yet not rust it. Meditation, that is viewing the events of your life in the light of faith rather than with any less penetrating glance, is, of course, the main answer.

TARBO: We are not amused. But we are bemused. (Again, after a pause): All this will be good for his will (pointing to Agathon)?

SOCRATES: If he perseveres in prayer and self-denial. With fasting he might even cast it out.

TARBO: Cast what out?

SOCRATES: His will.

(For a while we walked and said nothing.)

SOCRATES: The love of comfort has often been indicated by the fathers as the insidious enemy preventing us from following a life of the counsels.

AGATHON: Yes, comfort seems such a sensible and reasonable state.

SOCRATES: There is a comfort of the mind. There is an arm-chair posture of the mind. The head that lounges in it abhors thoughts new to itself, although those thoughts may be far older than, say 1900, the date when this mind settled and hardened. Real thinking, you know, like exercise, has an element of pain. There is the hunting, the waiting, poised —

TARBO: And a new world is even more painful to contemplate than a new thought. For perhaps there'd be no armchairs in this new world of the future, but some unknown rest or want of it for the mind.

AGATHON: But your uncomfortable, intelligent man is caught by novelty. And novelty is worldly. I remember a priest saying he was glad his life was cast in spirituals rather than in teaching or studies. He seemed to feel there was a conflict, only to be reconciled by the "morning offering" of mundane studies.

SOCRATES: There is the general reluctance of nature to accept grace. This conflict must be resolved by accepting studies, as one should accept all circumstance, as external graces gifts from God, in the light of faith. Scholastic philosophy regards the intellect as a power of the soul. Now theologians tell us that grace illumines the intellect. And the spiritual fathers tell us we must love in order to serve, we must know to love. And how do we attain to the knowledge of God this side of heaven? Through the things He has made. Through truth, for the truth we see is a dim mirror of the substantial Truth. (No one said anything for a moment or two and so Father Socrates resumed): Therefore we do not want learned men primarily for the prestige their presence will confer upon our organized front, nor do we want them merely to combat the errors of other learned men who have not the light of faith. But we want them as we want truth, because ultimately we want that Truth, Which is Reality itself. Our desire to possess the truth is radically a desire to obtain greater perfection, more reality. In what does positive Truth consist? In things and in these things acting, interacting, which active relationships we call after the event facts—these things constitute some message from the Maker of them all because they are His expression, they reflect His own goodness.

We are in the economy of grace. There is no natural order save by a precision of the mind. Therefore, every circumstance is an offering of grace in the loosest sense of the last named term, including occasions. Now walking is an occasion apt for the acquisition of knowledge. But knowledge itself is, if it be elevated to potentiality towards the obtaining of heaven, an illumination of the mind. Knowledge is again a sort of possession of some part of God's creation. All God's creation consists of shadows, rays, footprints, images of the goodness of God Himself. Knowledge, then, is a possession or an intrinsic step in the process of possessing God in so far as that can be achieved here below. Provided the knowledge of sand-grain or solar system be incorporated within me with awe, i.e., humility, and

so with a willingness to look at its relationship to a hidden supreme intelligence, in other words, provided the object be viewed with the humility and inchoative charity postulated respectively by Karl Adam and Maurice De le Taille as preludes to the act of faith, provided I accept it as a grace and do not reject the grace phase of it, that is, reject it as a help to the knowledge of God, it is a mental light and an inspiration of the will.

AGATHON: You make me think that often we confuse a means with the end we are supposed to have in view. Do we not frequently think of a good work, that it will enhance the reputation of our organization? Still, the thought is legitimate because the organization's life is dedicated to the service of God and men.

SOCRATES: Seek ye first the Kingdom of God and His justice—including, I interpolate without irreverence, social justice—and all other things will be added unto you.

TARBO: Let me put you two in order. The charges against the headpiece are: Learned men are "nuts," that is, half mad; they are dangerous and proud.

AGATHON: But as a teacher, really, I have found quite as much self-will or pride in "C" and "B" men as in "A." I grant you vanity in one type of "A" student, the clever reasoner of premature conclusions who never grows up.

SOCRATES: I noticed Agathon seized on your last word, as folk do in talk. So I'll stay with him, if later on you'll permit me to recur to "mad" and "dangerous." I do not know, but perhaps, as Agathon says, if a student in his studies cultivates his imagination, why then the marvel which is any created thing, appearing before his eyes, should humble him. Learning is a penetration into the problem, into the depths of the questions, you might say, which confront us in life rather than into the answers. Or better, the answers we attain enlarge the questions. For the Ultimate Answer to every separate question, after it has been correlated with other experience, is God, and the more we know of Him, the more we realize we do not know. Indeed, remember that, while there is danger of pride or vanity in intellect, witness Lucifer, the silly ass—and may I pause to explain that adjective applied to the prince of darkness by asserting that pride, vanity, and conceit are all the same, for we must appear alike silly in the eye of Infinity whether we are proud in our

knowledge of calculus or vain about our eyebrows—well, granted the danger, yet, on the other hand, a lack of intelligence does not increase obedience. I call to mind the dear soul, who still preached monthly communion after Pius X had asked for daily communion, and other more recent examples. If you think of other papal encyclicals, you will know the sort of example I have in mind.

AGATHON: But the intellectuals do break the laws.

SOCRATES: The men whom I met in prison were not all intellectual giants. I will say no more though, for they are my friends, stout fellows. We blame on the poor intellect much that is really to be laid at the door of brother will. How many mental cases are in effect blindness caused by the will's permitting the mind to see only one side of a question, until by habit the mind is shut to all else.

TARBO: To me, the reasoner without imagination is the dangerous fellow. He, who self-reliant, goes through devious mental processes with the window blinds pulled down on that window of the mind, the imagination, so that he doesn't see reality thoroughly nor check his conclusions by it. And these reasoners are emotional. I have known men to study and engage in dialectic for many years, only in after life to draw their conclusions from emotion first, and then fish for argument to support such conclusions. . . . Still in all, isn't power of the mind a danger, a great danger?

SOCRATES: Being alive is a danger. Being more alive more of a danger, I suppose. There is danger in prayer. There is in all life, including the life of the soul, the danger of entering the ranks of death. But let's not forget the terrible danger of failing to put to use one talent, or two, or five. Tell me, is this safety, which sits still until the adversary has rolled up clouds to thunderous proportions and which then complains of the noise, a real safety? In the warfare of life will you not infallibly lose if you always wait, if you do nothing to outwit the opponent of human nature?

TARBO: What will be the result of this discussion we are conducting?

SOCRATES: I do not know. Perhaps each one of us will go away concluding that he is intelligent and his brothers nincompoops. This I do know, that in the real history of the world,

the recurring history of human nature, it has happened that one judges oneself sincere and all his fellows insincere, that one thinks oneself charitable and big and all other men failing and petty. This is the most dangerous trait of human nature. If it were not for this, there could be a history of the happiness of mankind. The saint knows that he is possessed of none of these excellencies. He knows, I mean, that of himself he is mean, disloyal and cheap and very ignorant. I think that that, plus the gifts of God, is what makes him a saint.

TARBO: We promised ourselves to discuss the ideals of Catholic University life.

SOCRATES: I think we have been speaking of such all the time. Still, let's use the word explicitly for a moment or two before we retire. If I must begin: How easy it would be in a Catholic college to make them eager as freshmen, to send them out as graduates soberly inflamed with Christian thought, thinking about the Church as the living, growing solution, as the divine answer to the weary earth.

TARBO: How?

AGATHON: It has been done. Simply by talking of Christianity as a real factor to them or rather with them, in every class just as Christianity is in all reality. God faces the "great" scientist, philosopher, historian, educator, humanist. They have put in simple language how He looms before them. So the Christian teacher puts it before the minds in front of him. There is nothing to compare with this in interest, for it is the great interest of life.

(You must have noticed that Tarbo and I have tried on previous occasions to restrain the old man's tendency to reduce our conversation to monologue. At times, though, it is expedient in the interests of social peace and well-being to give a confirmed pedagogue his head. This day we loosened our grip and the old gentleman expanded for a brief gallop in the following manner. Incidentally, I ought to say that many of the lines attributed in our conversations to Tarbo were but translations into conventional language of those sounds which he frequently uses in lieu of extended remark):

SOCRATES: There is an interesting parallel between the world and the church in a certain respect. The worshippers of man sit in the parliament of seriousness divided between the benches of

the Right and of the Left. When I say the worshippers of man, I refer to all the world's well-wishers; that is, to the various humanitarians, including those who reject the title, who have sprung up since Renaissance and Reformation. So, too, of the worshippers of God, some show a conservative, some a liberal or progressive tendency. Now here there is virtue in each camp, or rather, I should say, in each corner of the one tent. There is much falsehood in mutual misunderstanding and misrepresentation. For example, you often hear a thoughtful, progressive man branded by that term of odious connotation, "original," a word too often misused to designate plain truth, designate that which is in fact a return to an older tradition. The conservative mind is denounced as malicious when its possessor is a sober, God-fearing man. You see—ahem!—I defend both because I have been both myself. Now the distinction obtains in education—in teaching expression, the conservative clings to the renaissance inculcating of expression for its own sake. So many similes, metaphors, etc. This was natural enough for the man of the renaissance just awakening to the beauty of classical euphony and harmonious rhythm. In thus stating the situation I am not drawing on my fancy. Not long ago I listened to a teacher explain that it did not matter when nor to what audience Demosthenes' *De Corona* was addressed. It was in itself the ideal speech, the model, without reference to history—an extreme example I admit. But today most taxi-cab drivers have perfect eloquence. The question remains whether or not they have the truth.

In philosophy the exclusive substitution of proposition or thesis for the original question or "*Quaeritur*" turns out debaters, not thinkers. Such teaching and such study is apt to remain external to truth, without grasp or realization. A ready armory for the defense of revealed truth is a handy thing. But today a world weary of advertising or suspicious of it, and a world that has caught a glimpse of objective scholarship would applaud more certainly and perhaps join in readier, certainly in more lasting, agreement with an entirely objective attitude of mind, such mentality as would seek truth only, letting all by-products take care of themselves.

In the study of religion the emphasis upon a reasoned apolo-

getic—and ours is a "reasonable faith"—the excessive emphasis made for a period, as a reaction against campfire emotionalism, between reason and emotion did tend for a while to exalt in some measure, rebuttal and debate above complete study, such study as should in the case of the queen of all the sciences be carried out with loving and filial intimacy. This process in the successive layers of Catholic education in America of equipping with the ready-made answer militated against "continuance" on the part of the student in any given field.

On the other hand, on the side of the "Left Wing," if I may laughingly use the phrase, in education you had first the fanciful and later the intuitionists in literature creating like spiders a strange world of atmosphere and spiritualized—matter of their own.

The necessity for harassed and defensive return fire has given us hardly time for a fundamental examination of the basic structure of our education, a structure largely taken over, I believe, from that existing at the time of the Reformation.

But not only in Education, in ascetism also the divergence has appeared. One school advocates above all common sense. It teaches also conscious imitation by means of self-examination and practical resolution. This system sometimes produces an excessive and therefore imprudent prudence exemplified in that careful type of man, Mrs. So-and-So's good boy. The other school today presents, in season and out, the central fact of incorporation into the church, the mystical body of Christ, the great fact of integration.

The Masters, of course, of the school of imitation assumed and built upon grace, just as the Masters of intuitive prayer, a Teresa for instance, were learned in the ordinary means and ways to Sanctity.

Sedulous imitation of Christ's virtues presupposes that we are branches of the vine. The great ascetics urge us to practice self-denial, to mortify body and will. This is not because they of all men fail to appreciate sanctifying grace. They know that a soul lives in union with the Eucharistic Christ. But they also know that a branch of the vine can have a more vigorous life or less vigorous, that it can decay and become sterile. They realize that humans can indulge in self-delusion more easily than in any

other business or pastime. Therefore they preach, for beginners especially, a sort of wrestling or energetic practice of self-denial and such imitation as calls for plain and unmistakable sacrifice. But love of God and of the God-man is the motive they possessed themselves and always stress for others.

The Center seems to be a small or minority party in any assembly. The Center in Catholic Education would reconcile the other two by adopting, note you, the good planks of each, discovering that they fit in strong union, if only the faulty timbers be thrown away. Why is such union relatively easy? Because our Right and Left simply have to be agreed on the one great truth the world cannot swallow, to wit, that you cannot keep the second of the two great commandments observed without the first. You can love your neighbor in a real sense and beneficially in just so far as you love the Lord, your God with your whole heart and mind.

Wherein can we find a safe and healthy and fruitful norm for the reconciliation of divergent tendencies? In obedience, I'd say, to the Holy See. This will prove an objective rule in liturgy, in economics, in education, in the seminary and in the cloister. When Right or Left wing partisan offers his personal opinion as if it were that of Christ or of the Church, when one presents his "I feel" as the rule, instead of law, it is then that fallacy creeps in. Christians must avoid as they would shun an Anti-Christ the cloaking of personal prejudice under the sacred name and authority. Why is the position of forward-looking reconciliation necessary? Because otherwise the pendulum would swing from right to left, from left to right, as it has in the past, save where there was mutual understanding. Those Catholics whose bosoms contain fermenting aspirations for the future should realize that the conservatives they worry about were front rank bowmen of the past, that progress is a slow historical solution. For instance, the history of Catholic education in the United States strikes me as one of the most romantic adventures in the history of education. Missionaries with half-a-dollar foundation built colleges and within a century raised the assistant bricklayer to the status of lawyer. Give us even a half century more.

Remember also that the Church has been missionary for the last three hundred years, not only in America but in Europe. Even in the Catholic countries the fight was defensive and ex-

planatory, apologetic, before the governmental forces of Liberalism and Freemasonry.

I return to the idea of reconciliation. All other forms of propaganda may propagate by drowning the opposition. The Christian, because it is allied with Truth, real truth, can only make real progress by admission and comprehension of the complete truth.

TARBO (who had been humming very softly to himself a peculiar composition of his own, added before the group broke up): We teach these things better by living them than by talking about them.

HUGH McCARRON, S.J.

Georgetown University,
Washington, D. C.

THE EVOLUTION OF ACADEMIC COSTUME

A long procession wends its way across the university campus. It is the time of commencement and the figures are robed in full academic dress. Escorted by the undergraduates in their somber black gowns and mortar boards come the candidates for degrees, wearing the hoods that lend such brilliant color to the scene. There is the white of the department of arts and letters, the yellow of science, lilac of dentistry, pink of music, and many other hues. This array is rivalled, however, by the costumes of the faculty who follow. Their hoods present a greater variety of colors and of combinations, for they are lined with the official colors of many different institutions. Among the departments represented here are theology with its hood of scarlet trim, medicine with its green, law with purple, and pharmacy with olive. The doctors are distinguished by their velvet trimmed robes with full bell sleeves bearing three bars of velvet. The tassels on their caps of gold, and we see, too, a black velvet tam-o-shanter which denotes an Oxford degree. The robes of the masters have long, closed sleeves with a slit in the upper part for the arm.

This display would be substantially the same on any college campus in the country. One university differs from another in mold of mind and habits of thought, but they meet in common costume. Uniform dress, so widely recognized and yet so unusual in style, must, it seems certain, have a most interesting history. How have all colleges and universities come to adopt it? When was it first worn in this country? Did it originate here or does it trace its ancestry to older lands than ours? These are but a few of the questions that come to mind as we see the universities of America on parade.

The adoption of a uniform code of academic dress by the institutions of higher learning in the United States had its origin in the year 1893, when Gardner Cotrell Leonard, a recent graduate of Williams College, in conjunction with Seth Low, President of Columbia, and representatives from Yale, Princeton, and New York Universities, formed a commission to draw up an inter-collegiate code of academic costume. Gardner Cotrell Leonard was the son of a hat maker and he felt that this new line of caps and gowns could be a very good source of business for his father,

as it later proved to be.¹ Acting as a technical adviser, Mr. Leonard, with the others, worked out a body of regulations as to style of cap and gown, color of hood lining, and trim that has been accepted by our leading educational institutions. An Intercollegiate Bureau of Academic Costume, now operating in Albany, New York, does the work of registering the official colors of the various institutions and of recording the arrangements of these colors.

Thus it was that a uniform system was adopted where once each institution had made its own regulations. The movement toward the use of academic dress had become very decided about the year 1880. It was essentially a movement sponsored by students with the ends in view of providing a senior badge, improving Commencement Week exercises, and reviving the traditions of a continuing and connected university life. Seniors at Williams donned the gown and mortar board in 1883 and seniors of Wellesley for Tree Day the following year. Bryn Mawr provided caps and gowns for faculty and students in 1885. The faculty of Harvard wore academic dress for her 250th anniversary in 1886, the trustees of Yale in the same year. The year 1890 saw a general student movement toward the adoption of cap and gown. In 1891, Yale, Union and Amherst seniors used academic outfits for the first time, and in 1892 the seniors of Harvard, Dartmouth, and the University of Syracuse followed suit. The number of universities approving the use of academic dress for either their faculties or their senior classes grew rapidly during the next year. Among those who joined the ranks were Brown University, Wesleyan, the Universities of Chicago and of Vermont, Tufts, Dickinson, Hampden-Sydney, Wells, Lafayette, Mt. Holyoke, Elmira, and Colby. It is evident, therefore, that the work of the Intercollegiate Commission in 1893 and 1894 was in a sense one of regulation and not of innovation.

Previous to 1880 the Universities of Pennsylvania and of New York, Hobart, Trinity College in Hartford, Connecticut, St. John's of Annapolis, Maryland, and the University of the South in Swannee, Tennessee, had codes of their own, but if we seek the first introduction of the cap and gown into America we must go back to colonial days at King's College in New York City. Here,

¹ Janet Mabie, "What Means Yon Cap and Gown?" *Christian Science Monitor* (June 10, 1936).

at the end of our line of search in America, we find that the trail leads across the sea, for King's College, New York, transplanted to America many of the regulations of Oxford and Cambridge.² So in tracing the development of our academic dress of today we must leave our continent at this point and take up the search for its origin in the old universities of England.

The Universities of Oxford and Cambridge may be considered typical of the universities of Europe in regard to the evolution of academic costume. In the early years of the nineteenth century we find an elaborate code for university dress in force in both of these institutions. Not only were distinctions made for those holding different degrees (at Cambridge, for example, bachelors wore hoods lined with lamb's wool; masters, with white silk; doctors of divinity, hoods of scarlet cloth lined with pink), but each college within the university had regulations of its own. In spite of the distinctions in the trimmings, the cap, gown, and hood were in style essentially the same. The Vice Chancellor of Cambridge wore a robe of finest scarlet cloth bordered with ermine, over which he wore a long ermine hood. Fellow Commoners of Trinity College were resplendent in blue gown trimmed with silver lace and a velvet cap with a silver tassel. Pensioners of this same college wore blue gowns with full sleeves, while other Pensioners at Cambridge wore black gowns of Prince's stuff, black velvet cape and facings, and a cap of black cloth with a silk tassel. Noblemen at the university were permitted on particular days to replace the black, full sleeved gowns they ordinarily wore with gowns of richest silk usually of a rich blue color embroidered with gold lace.³

This privilege of distinctive academic costume for students of high social rank dates as far back as the thirteenth century. It brought with it the first introduction of colored gowns. Previous to this time all gowns had been black. This is not strange when we realize that during the early Middle Ages academic dress was but slowly evolving from its original form, ecclesiastical dress, particularly the monastic habit. This, then, is the source we set

²Gardner Cotrell Leonard, "Costume," *The Encyclopedia Americana*, VIII, 48-49.

Also "The History of Academic Costume in America," a pamphlet printed and distributed for the Intercollegiate Bureau of Academic Costume by Cotrell & Leonard of Albany, N. Y.

³R. B. Harraden, *Costume of the University of Cambridge*, p. 8.

out to discover. The cap, gown, and hood of our modern American university can be traced back through three centuries of American education to the English universities and then still backward to the early Christian schools in which all students were considered clerics and so wore ecclesiastical costume.

Nor can this origin of academic dress be a great surprise to us if we are acquainted with the history of the universities of Europe. The evolution of academic from clerical dress was a natural accompaniment of the development of the universities from ecclesiastical schools and the nurture of these institutions by the Catholic Church.

The ultimate source from which sprang that great institution which we know as the medieval university was the episcopal seminary in which the young clergy were under the personal direction of the bishop. As an expansion of this came the cathedral and canonical schools. In their supervision also the authority of the bishop as head was recognized. The episcopal seminary served as a model, likewise, for the monastic school. The primary function of all of the various types of early Christian schools was the education of the clergy. They were strictly ecclesiastical in character, but laymen pursued studies there, for in that age every branch of learning was more or less linked with theology.⁴

The episcopal and monastic schools flourished in the days of Charlemagne. With the break up of the Frankish empire, however, the progress of education received a decided setback. The level of education in the tenth century sank to very nearly the eighth century level.⁵ But the year 1000 marked a turning point in the intellectual life of Europe. Several causes contributed to the wider interest in learning which manifested itself in the succeeding decades. The Crusades brought Europe into contact with the Arabic culture and science; Aristotle became better known, first in the Arabic version of his works, then in the original Greek; the increase of wealth introduced new interests; these are but a few of the many forces which resulted in the eager search for knowledge which distinguished the eleventh century, the transitional period. As might be expected, the number of

⁴ Augusta Drane, *Christian Schools and Scholars*, pp. 399-401.

⁵ Dr. Hastings Rashdall, *The Universities of Europe in the Middle Ages*, I, 30.

scholars increased; schools and teachers multiplied. The monasteries began to close their doors to secular students and their educational activity was taken up by the cathedral schools.⁶ Teaching was no longer confined to the clergy, but the former system in its general outline remained the same. Education still came under the jurisdiction of the bishop. The archdeacon of the diocese granted the license to teach. So, although both the student and teaching bodies had become more secularized, the control of the Church was still recognized.

Out of the deeper and broader interest in learning which marked the period known as the twelfth century Renaissance, there arose two great universities which served as a pattern for all others. Between the years 1150 and 1170 the teachers of the cathedral school of Paris united to form a guild of Masters and the University of Paris came into being.⁷ A great number of students were attracted here by the lectures of William of Champeaux and of his famous pupil Abelard. A powerful stimulus had been afforded the study of dialectics at the opening of the century by the controversies between Lanfranc and Berengar, Anselm and Roscellinus. This dialectic method William and Abelard applied to the study of theological problems, thus giving rise to scholasticism and at the same time constituting Paris the great trans-Alpine center of theological teaching.⁸ It was only little by little that the schools at Paris acquired a government and a body of laws and privileges. At the beginning of the thirteenth century Pope Innocent III recognized the university as a legal corporation in his bull authorizing the appointment of a proctor and sanctioning the readmission of an expelled Master.⁹ In the first quarter of the same century Paris developed faculties for teaching all known branches of knowledge and became a university in the modern sense.¹⁰ The head or rectorship of the university was identical with the archepiscopal office, which is another instance of the continued maintenance by the Church of an institution which had sprung from her own schools.

In contrast to the organization of the University of Paris on

⁶ *Ibid.*, p. 42.

⁷ Rashdall, *Universities of Europe in the Middle Ages*, I, 294.

⁸ *Ibid.*, for details of the controversies.

⁹ Rashdall, I, 302-304.

¹⁰ James J. Walsh, *The Thirteenth, Greatest of Centuries*, pp. 18-19.

the initiative of the teachers or Masters, Bologna presents an example of a university formed by the association of the students alone. The Masters were not members of the university but were employed by the organized student body and paid fees according to the number of courses and students.¹¹ Before the year 1100 Bologna had had a famous school of arts, but with the opening of the twelfth century a great revival of Roman Law took place in Italy. It was a period of political controversy, and both sides looked to Roman Law for support. It was to promote the study of Roman Law that it might come to the aid of the Pope in his struggle with the Emperor that Countess Matilda of Tuscany sponsored the lectures of Irnerius at Bologna. These lectures on civil law, in which Irnerius introduced a systematic study of the subject, and the teaching here of Gratius, who applied the scholastic method to canon law, raised Bologna to the position of first law school in Europe by the end of the twelfth century. She gained equal footing with Paris at this time by Frederick Barbarossa's grant of privileges, known as the "Habita," which gave the university complete autonomy of all internal affairs and ranked with the edict of Philip Augustus granting protection and immunity to the University of Paris. Like Paris, Bologna had introduced all branches of knowledge into her curriculum by the first quarter of the thirteenth century. The important role played by the Church in the conduct of the university is evidenced by the fact that candidates for the doctorate here had to be approved by the bishop.

It is almost a general rule that the universities which arose north of the Alps followed the pattern of Paris and those of the South took Bologna as their model, the difference resting in whether it were the teachers or students who first organized. Some of these sprang from cathedral or monastic schools, some from town schools, and others by migration of students from a university already established, as in the case of Oxford and Cambridge. These new institutions were formally constituted as universities by a bull of Pope or Emperor. The number of Papal bulls issued for this purpose is remarkable when compared with the number of those which were imperial. There were seven in the thirteenth century, more than fifteen in the fourteenth, and

¹¹ James W. Thompson, *The Middle Ages*, II, 764.

twice as many more in the fifteenth, founding universities in Germany, Scandinavia and the low countries as well as in France, Italy, Spain and Great Britain.

Further testimony of the Church's championship of learning is to be found in the lavish grant of privileges and the support awarded the universities by the Popes. The contribution of Innocent III to the University of Paris has already been mentioned; this Pontiff likewise granted many privileges to the University of Bologna. Celestine III increased the privileges of Paris. Alexander III, a former professor of theology at Bologna, aided this institution by a grant of privileges. The College of Sapienza at Perugia was founded by Innocent IV out of his private purse, as was the Gregorian College erected somewhat later at Bologna by Gregory XI.¹² These are but a few of a long list of Pontiffs who, by their fostering care of young institutions, contributed so much to the erection of that great medieval university system that has never been rivalled. True, there was conflict, sometimes serious, between the Church and one or another of the universities. Ultimately the complete independence of the universities was effected, but this does not discount the value of the Church's work in upbuilding this system.

With this close relationship existing between the university system of Europe and the Church in which it had first come into being, is it not logical, as we have said, to expect that the official dress of the university should be in some way related to that of the Church? There was probably no formal introduction of a costume for scholars, but since the universities developed from clerical schools it was but natural that the academic costume should be an adaptation of the ecclesiastical.¹³ This origin of academic dress is admitted by all who have investigated the available material, but the particulars of its development from the costume of the Church cannot be determined with certainty. Much confusion arises from the fact that in the sources the same term is used to indicate different articles of dress. The most that can be done here is to set forth the views held by some of the noted scholars of the subject.

Anthony Wood finds the source of academic costume in the

¹² Drane, pp. 397-398.

¹³ Macalister, *Ecclesiastical Vestments*, p. 253.

earliest monastic habit, the Benedictine.¹⁴ The Benedictine Rule, in capitular 55, specifies these articles of dress: a tunica, a garment resembling the ordinary cassock, and a cowl or cucullus, a loose covering with large wide sleeves and small hood attached. Professor Clark says the original Benedictine habit appears to have undergone some changes at the hands of the reformed Orders. This later Benedictine dress is represented in Hollar's plate in Dugdale's *Monasticon*. The habit is a long black robe with full or loose sleeves and large hood of the same material apparently attached to it. The robe is not joined down the front.¹⁵ According to Professor Clark, the academical gown of the Middle Ages resembles closely that described from Hollar. Indeed, he looks upon this as the ground form, the further developments being modifications of this dress or combinations with other garments according to the particular degrees. In the early statutes of the universities this full flowing garment was called *toga* or *roba talaris*. A distinction is sometimes made between the *toga talaris* and the *roba talaris*. In the Oxford Statute of 1432 *toga talaris* is the ordinary dress for any secular (lay) graduate; in another early statute *roba* is the master's or doctor's gown. In the Ancient Statutes of Clare Hall, Cambridge, 1359, *roba* also is used of Bachelor Fellow's gown. Professor Clark is inclined to consider *roba* the senior and more dignified dress.¹⁶

The hood which forms a part of academic dress today was originally a head covering in bad weather. Afterwards it was dropped on the shoulders and assumed the form of a small cape.¹⁷ As an article of monastic dress the hood was originally attached to the cucullus, but it does not seem to have been worn attached for long by semi-clerical members of the universities.¹⁸ During the Middle Ages all students wore hoods. The ordinary scholar's or undergraduate's was black, not lined, and had a liripipe or long streamer stitched to it. The bachelor was permitted a woolen or badger skin lining and a short liripipe. The hoods of

¹⁴ As quoted by Prof. E. C. Clark, *Archaeological Journal*, L, 81; and also by Herbert Druitt, *Costume on Brasses*, in footnote, p. 122.

¹⁵ Clark, *Archaeological Journal*, L, 82-83.

¹⁶ *Ibid.*, p. 81-82.

¹⁷ Macalister, *Ecclesiastical Vestments*, p. 254.

¹⁸ Clark, *Archaeological Journal*, L, p. 84.

graduates of higher degree and individuals of high birth were lined with expensive fur, silk or sendal. When undergraduates abandoned hoods they became a distinctive mark of the attainment of a degree. The exact date of this is not known, but it was previous to the Laudian Statutes at Oxford and before Dr. Caius' Statutes of 1557. In the latter statutes the *epomis* is given as a dress worn over the gown by an undergraduate corresponding to the *caputium* (or hood) worn by a graduate. This article appears here to resemble a scarf.¹⁹

The most interesting development to be traced among the articles of academic dress is perhaps the cap. We find its origin in the skull-cap worn by ecclesiastics to protect the tonsured head in cold weather. It was a shallow form of the classical *pileus*, the cap of liberty which the Roman freedman used to cover his new-shaven head.²⁰ Except for the ordinary hood, this skull-cap was the only head dress recognized by the early university statutes. It is the head covering worn by Dr. William Hautryve of New College, Oxford, on a brass which Druitt pictures for us.²¹ In time this skull-cap became larger on top and assumed a point, probably for convenience in holding; in its further development this point became a tuft and the tuft, in turn, has become our modern tassel. During the thirteenth and fourteenth centuries the *pileus rotundus*, as the cap with the tuft was called, was the special distinction of the degrees of Doctor or Master.²² Bachelors had no official head dress.

The *pileus rotundus* began towards the end of the fifteenth or beginning of the sixteenth century to assume a square or cusped shape. At first, in order to make it easier to hold, folds were introduced into the soft material, which was thus stiffened, then the folds became wings, converting the round top into a square. In this (*pileus quadratus*) Professor Clark finds the origin of the college cap and of the ecclesiastical biretta of the present day.²³ Any further exaggeration would cause the cap

¹⁹ *Ibid.*, p. 90-92.

²⁰ Clark, L., 141-145.

²¹ Druitt, *Costume on Brasses*, facing page 129.

This head dress appears also in a sketch of Dr. Richard Billingford, D.D., Master of Corpus Christi College, St. Benet's Church, Cambridge, 1442, on page 250 of Clinch, *English Costume*. Same figure cited in Druitt, pp. 127-28.

²² Clark, LXI, pp. 33-34.

²³ Clark, LXI, pp. 36-38.

to fall down, so something was inserted, the final form being a square top of cardboard and cloth with the skull cap beneath.²⁴ A portrait of Wolsey, about 1514, shows a form of head dress which supplies a connecting link between the pileus rotundus and quadratus. It shows the squaring shape, the tuft and the skull-cap underneath.²⁵

Exact dates cannot be given for the extension of the cap to other than Masters and Doctors, but we do know that the Oxford bachelor had attained the dignity of a special head dress by 1598. Professor Clark tells us that the extension of the square cap to graduates generally might be partially accounted for as a natural result of the originally clerical character of the university as a whole. There was some opposition on the part of the puritanical party to making the use of the cap compulsory. They opposed it because of its ecclesiastical connections. In 1769 Cambridge undergraduates submitted a petition for the use of the square cap as "a habit more graceful" and it was granted to them.²⁶ It is not possible to say when undergraduates at Oxford were allowed the square cap.

By 1471 the headgear for the doctorate was no longer the same. The pileus had been replaced by a head dress with no visible tuft but with at least an incipient brim. If this was not the direct borrowing of a gentleman's headgear of the time, it was a modification of the pileus very closely resembling a secular hat which gained prominence in the reign of Henry VIII. In later portraits this hat has assumed almost exactly the flat shape of the law doctor's hat today in English universities.²⁷ Thus we have seen the unusual styles of the modern mortar board and probably the doctor's hat evolve from the simple skull-cap worn by scholars and ecclesiastics alike in the days of the early universities.

There are other articles of medieval university costume which have not come down to us as a part of our academical dress. At one time the cassock, called *tunica talaris*, was a part of general academical costume.²⁸ It was worn under the gown and was probably once lined with fur or wool. Doctors of divinity, doc-

²⁴ Webb, *Heritage of Dress*, pp. 159-160.

²⁵ Clark, LXI, pp. 40-42.

²⁶ *Ibid.*, pp. 45-47.

²⁷ Clark, LXI, 54.

²⁸ Clark, L, 92-93.

tors of law, cardinals and canons wore scarlet tunica, and this may be the source of the scarlet cassocks worn in English universities by doctors in all faculties on "Scarlet Days."²⁰

The cope which was worn over the gown existed in two forms in the English universities, the *capa clausa* which like the ordinary ecclesiastical cope was without sleeves but unlike it was closed in front with one slit through which both hands were put, and the *capa manicata*, a sleeved cope, closed in front. The cope in the universities seems to have been originally a dress of sobriety and decorum, then to have been especially required in certain academical acts, and later to have been appropriated to a certain degree.²⁰

Worn under the cope, but outside the academical gown, was the tippet or cape made of fur or of cloth edged with fur according to degree. It seems originally to have been a kind of hood which developed first into the *almuce*, a part of the processional costume of the Church.²¹ The *almuce* is distinguished from the hood in that it turned itself inside out, showing at the outside the original lining of fur. The tippet or *almuce* was distinctive of the higher degrees of Master and Doctor. It was distinct from the hood and is another possible origin of the English hood.²²

The surplice, a dress of ministration used in college chapels by non-ministrant, was worn more as a matter of college discipline than as a part of academic costume.²³ A sleeveless garment worn over the gown was known as the tabard. "It would seem," says Clark, "that ultimately the sleeves of the gown were attached to it and the gown discontinued, the tabard being slit up the middle so as to revert almost exactly to the form of the original gown."²⁴ The academical tabard was a dress of dignity and decorum which might be worn by undergraduates but was required of the bachelor, at least at his lectures. One other garment that is included in the accounts of medieval university costume is the *mantellum*. Professor Clark infers that it is "not a hood but is worn either instead of, or in addition to, the hood, with the cope, or else instead of the cope or long tabard."²⁵ Al-

²⁰ Macalister, p. 255.

²¹ Clark, LXI, pp. 99-104.

²² Webb, p. 158.

²³ Macalister, p. 256.

²⁴ *Ibid.*, pp. 255-256.

²⁵ Clark, L, pp. 139-140.

²⁶ Clark, as quoted by Macalister, p. 255.

though these garments have left no trace in our present university costume (with the exception of the tabard, which may have had a part in the development of the gown), they further illustrate how closely was the dress of the university related to that of the Catholic Church.

We see again an academic procession make its way across the campus of a modern American university. Now, however, we see this group as a part of a long line of figures that stretches far, far ahead. Preceding these students of our day are those of the last generation, robed in identical manner. This uniformity is not present, however, in the group that they follow. Still farther ahead we perceive greater differences. The style of the cap and gown and hood is substantially the same, but their rich trimming and brilliant hues mark them as of an age when extremely elaborate dress was the vogue. As we gaze farther off into the distance the color is seen to be less prominent but the articles of apparel more numerous. Finally, at the head of the procession, can be discerned the figures of monks, so far distant that little can be distinguished other than that they wear a long, full robe with a cowl-like hood and a small shallow cap.

This, then, is the pageant which portrays the history of the academic cap and gown. It is an evolution that stretches across centuries, that links the Old World with the New; it is a development that unites with stronger bonds the modern university to all of its predecessors and ultimately with its first source within the Catholic Church.

MARION GOEDDEKE, '38.

Marygrove College,
Detroit, Mich.

EDUCATIONAL NOTES

GODLESS EDUCATION SCORED AT MEETING OF N.C.E.A. IN MILWAUKEE

The Catholic definition of education—education that prepares the student both for this life and for eternity—was insisted upon by speakers at the annual convention of the National Catholic Educational Association, held in Milwaukee, April 20, 21, and 22.

Godless education was deplored and denounced. At the same time, speakers enjoined their hearers not to shun the new in teaching methods, if the new were proven good. More than 4,000 educators attended the sessions.

The annual banquet, which assembled about 1,000 persons, was addressed by the Rev. Dr. George Johnson, Secretary General of the N.C.E.A., and Judge John A. Matthews, of Newark, N. J. The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and host to the convention, presided. Prominent among the speakers at the convention were the Most Rev. John B. Peterson, Bishop of Manchester and President General of the N.C.E.A., and the Most Rev. Aloisius J. Muench, Bishop of Fargo.

Archbishop Stritch told the convention he was delighted to see the "holy discontent" expressed, not with the philosophy of Catholic education, but with certain teaching methods. Out of such an attitude, he said, would come better schools. The history of Catholic education in Wisconsin, he told his hearers, goes back 300 years to attempts at the establishment of Indian mission schools.

Although the State of Wisconsin is not 100 years old, he said, it stands out in two ways in the history of the Catholic Church in the United States, it being the first state to establish a school for the training of teachers for Catholic schools and the first in which an organized campaign was waged for the defense of Catholic schools.

All officials of the N.C.E.A. were reelected, and Brother Eugene A. Paulin, S.M., of Kirkwood, Mo., was named a Vice-President General.

In his closing address to the convention, Bishop Peterson dismissed the delegates with the injunction that they strive to remain perennially young. This can be done, he said, by retaining enthusiasm.

A cablegram from His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, responding to a message of filial greeting sent to His Holiness Pope Pius XI, said:

"The august Pontiff is deeply pleased with the filial devotion of the National Catholic Educational Association. He sends his paternal Apostolic Benediction and asks Divine Assistance in your deliberations."

Addressing the convention banquet on the subject "Equalizing Educational Opportunity for Whom" Dr. Johnson said the great fundamental purpose of Christian education is to "develop in the young that knowledge of the truth and that love of the truth as Christ lived it, and thus show forth the power of Christ in everything that they think or do."

"A primary function of education," he said, "is to discover the truth and make the truth known. Wrong thinking, spawned as it usually is by pride and passion, is responsible for the wrong action that multiplies evils under the sun. The degree to which American education, particularly higher education, is responsible for the wrong thinking that too often prevails in our social, industrial and political councils, is the degree of its responsibility for the pass to which things have come. A philosophical theory that goes counter to the sound principles of right reason may seem innocuous enough when spun out in a lecture hall to a group of bored students. It becomes an instrument of devastating ruin when these same students, later on in life, subsume it in their approach to the problems of law and science and economics and politics. Error always makes for enslavement. If freedom is to remain the permanent heritage of the American people, if, as free men and women, we are to continue to work out our destiny as human beings protected by free institutions, our American schools from kindergarten to university must dedicate themselves anew to the quest for truth, for it is the truth alone that can make us free."

Speaking on "Religion in Education and Its Value in American Democracy," Judge Matthews said: "Any system of education which denies God as our Creator and the author of life and liberty denies the very fundamental purpose for which our American government was instituted." He closed his address with the question: "Which shall it be, democracy and Christ, or chaos and Communism?"

Present in the sanctuary at the opening Mass, which was celebrated by Archbishop Stritch, were Bishops Peterson, Muench,

Paul P. Rhode, of Green Bay, and Edwin V. O'Hara, of Great Falls.

In his address opening the convention, Bishop Peterson said: "It were trite to speak today of the crisis, the revolution, through which the world is passing and the fate to be feared for our Republic, our Church and our schools."

"Purblind indeed is he," Bishop Peterson continued, "who skims the daily news with neither thought nor shudder, or fails to perceive that nearly every prophet of a promised ideal is a foe at heart of all we cherish, all that America stands for, liberty, democracy, Faith, God. Their propaganda has been, still is, so cunning as to deceive even the elect, to silence voices that should speak, or make such voices fall upon adroitly deafened ears. The foes of God, speak though they may in freedom's name, are the foes of freedom. The foes of democracy, though in studied deceit they profess to deplore its passing, are the foes of all that America means. We contemplate their triumph and shudder for what may here befall. Rather should we shudder at the sympathy that goes out to them from many whose hatred of religion is greater than their love for America, or worse still, from pulpits whose ancestral hatred of all that is Catholic outstrips their love of God."

To meet this challenge, Bishop Peterson said, was the task of American educators.

"The American school must surely have among its aims the preparation of the pupil to live the American democracy, and so to live as to perpetuate our plan of government by the people for the people's good," he said. "The American school must surely be animated by the spirit of the American Constitution. It must train its youth to preserve that spirit. That spirit emanates from America's Declaration of Independence.

"The American school," Bishop Peterson added, "if it is to remain American, must hold to this spirit; and the more tenaciously in this day when world figures are deriding democracy and religion and boasting of their purpose to destroy both. Be it said, in passing, that they are at least logical. Our Fathers' God and our democracy stand or fall together. For if there be neither God, nor the freedom of will, democracy is but a delusion and human rights a dream. Less logical are some educational forces which would drive God from education and pretend to protect democracy."

Special training of seminarists in social thought and action was stressed by Bishop Muench in his address to the educators.

"The priest would be ill-equipped," he said, "to meet the needs

of the times if his training in social problems is neglected. His learning should be healthily modern; it must have grown out of the social traditions of the Church. It is highly desirable that a special text be written for seminarists that will give proper place to the socio-religious and socio-moral principles and ideals of Catholic thought and Catholic tradition. A professor specially trained in social economics should be on the faculty of every seminary as there is enough work in the course of a week for a full-time social science teacher.

"The fundamentals of social economics should be imparted in the first year; the ground work of social studies should follow in the second year of philosophy. The ultimate mission of the priest should be kept in mind throughout the whole course; matters not pertinent or too specialized should be carefully eliminated. Lest the learning acquired and the interest won be lost during the four succeeding years of theology, a further task awaits the social science professor. He should be deputed to give special lectures to students of Church History."

Deep concern over the "neglect of religion in contemporary American education" was voiced in resolutions adopted at the closing session.

Declaring that they pledged themselves anew to their task as Christian educators, the members of the association said the Catholics of this country wish their children to have an American education and for that reason are providing them with Catholic schools.

"From the beginning of our history as a nation," the resolutions said, "the American people have been convinced that without education democracy cannot survive. The Northwest Ordinance of 1787 is the earliest official expression of this conviction. It asserted that schools and means of education must forever be maintained, because 'religion, morality and knowledge are necessary for good government.'

"Because we cherish the ideals of American democracy and all that they imply of freedom and security, we are deeply concerned at the neglect of religion in contemporary American education. Our fathers knew that knowledge alone would not suffice for the perpetuation of democratic institutions. Knowledge must translate itself into morality and this it can do only if it is true knowledge, namely, the knowledge that is rooted and founded in a belief in God and an acceptance of His holy will. The confusion that surrounds us in society is largely born of the fact that all too generally today in the United States of America, men and women are, in the words of St. Paul 'refusing to have God in their knowledge.'

"The Catholic people in this country want their children to have an American education and hence, they are providing them with Catholic schools. No man can be a good citizen who has not learned to love the Lord his God with all his heart and soul and mind and strength and to love his neighbor as himself. The best laid plans, be they social or economic or political, are bound to fail if the people of the nation are not schooled in thinking and acting in terms of the common good. The one school for such thought and action is the Gospel of Jesus Christ and the Gospel of Jesus Christ is the reason for the existence of Catholic schools.

"We pledge ourselves anew to our sacred task as Christian educators, to translate the faith that is in us into pedagogical action so that it may become ever more real and vital in the lives of our children and our youth. We realize that we have an obligation to discover and utilize the best methods and procedures that educational philosophy and educational science can devise to make effective the purposes for which our schools exist."

The convention attested its homage to the Holy Father, and stated that: "To the Catholic educator he has given a plan of action and the example of his own indomitable fortitude in the face of overwhelming odds is for all of us a source of inspiration."

Expressions of thanks to the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, and host to the convention, and to the Rev. Edmund J. Goebel, Diocesan Superintendent of Schools, and the clergy and laity also were contained in the resolutions.

WARD METHOD AT WEBSTER COLLEGE

The sixth annual summer session at Webster College, Webster Groves, Missouri, conducted by the Sisters of Loretto, will open Monday, June 20, close Saturday, July 30. Six semester hours of credit is the maximum that can be earned in this six weeks' course. There will be no Saturday morning classes, and no class offered that is requested by less than three students.

The Faculty will consist of twenty-four instructors, nine regular Webster College Faculty members, and fifteen visiting instructors. Some outstanding members are: Mr. Christian Bonnet, University of Paris; Rev. John Battle, C.M., St. Louis Preparatory Seminary; Dr. Bernard Muller-Thym, University of Toronto; Rev. Joseph B. McAllister, S.S., Sulpician Seminary, Washington, D. C.; Sister Frances Therese, dean of women, Loretto Heights

College, Denver, and Mr. Edmund Holden, New York, the official representative of the Ward Method of Gregorian Chant in the United States.

The music work will be a very special issue of this summer session at Webster College. Seven courses in the Ward Method of Gregorian Chant will be given to further the revival of the Gregorian Chant and to aid in the development of Catholic Church music. The Ward Center was established at Webster in 1936 under the direction of the founder of the method, Mrs. Justine Ward.

The Ward Method instructors will be: Mr. Edmund Holden, and Father McAllister, S.S., both mentioned above, and Sister Rose Vincent, Sisters of Loretto.

The courses will include: Music First Year (for Grade I), Music Second Year, Music Fourth Year, Practice Teaching in the Ward Method, and Liturgy and Gregorian II.

Administrative Officers of the Summer Session are: Dr. George F. Donovan, President, Sister Lillian Clare, Dean, Sister M. Borromeo, Registrar, and Sister Kathleen Marie, Treasurer.

SURVEY OF THE FIELD

"The Youth Movement" will be the general subject to be discussed at the twentieth annual meeting of the Franciscan Educational Conference, to be held at St. Anthony-on-Hudson, Seminary of the Friars Minor Conventual, Rensselaer, N. Y., June 21, 22 and 23. "Into a world intoxicated with materialism and secularism," says an announcement of the program, "our youth must go, either to conquer and be spiritually free, or to be conquered and eternally enslaved. Facing forces thoroughly irreligious and powerfully strong, only an enlightened and trained youth may hope to conquer. In the present meeting the Franciscan Educational Conference hopes to offer some practical suggestions for coping with the important problems confronting our youth." . . . Pharmacists with a thorough training in public health methods and the absence of commercial items foreign to the pharmaceutical profession will distinguish the "Pharmacy of the Future," according to a prediction made recently by Dr. Leonard J. Piccoli of the Fordham University College of Pharmacy in announcing a new course in public health for pharmacy students at the "Better Health" meeting in the

Bronx County Court House, New York. A committee of health authorities is preparing the course at the request of the Pharmaceutical Syllabus Committee, which represents the American Association of the College of Pharmacy, the National Association of Boards of Pharmacy and the American Pharmaceutical Association. . . . Calling for more adequate health programs, the preliminary report of a survey of health of college students was presented to the American Youth Commission of the American Council on Education at its meeting, May 9, in Washington, D. C. The survey, conducted by Dr. Harold Diehl, dean of medical sciences, University of Minnesota, and Dr. Charles E. Shepard, director, Men Students' Health Service, Stanford University, covered 551 colleges and universities throughout the country. Two general classes of health problems affect college students, the report states: those from deficient care and education in earlier years, and those associated with the college environment itself. To discover earlier deficiencies, each student, upon entering, should be given a thorough medical examination, to be followed by periodic examinations during succeeding years. . . . The Catholic population of the United States, Alaska and the Hawaiian Islands is 21,451,460, the Official Catholic Directory for 1938, just published by P. J. Kenedy & Sons, reports. This represents an increase of 492,326 over that of 1937. The increase in the last year was, in turn, 56,245 greater than that of the year before. Comparative figures show an increase of 1,762,411 over a period of ten years and an increase of 4,035,157 in 20 years. . . . The American Youth Commission of the American Council on Education, May 10, endorsed the report of the President's Advisory Committee on Education and the related Harrison-Thomas-Fletcher bill now before the Congress providing for federal aid to education. Mr. Owen D. Young, acting chairman of the Commission, stated that the Commission's endorsement of the report and the bill does not necessarily mean that they believe in the principle of federal aid. He said, "The Commission recognizes the need for federal aid at present, and, therefore, endorses the Committee's report, which calls for aid for six years, on an experimental basis. It is our belief that this aid will help reduce the inequalities in our educational programs." . . . The 1937 Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine, with head-

quarters at the National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C., are published by St. Anthony Guild Press of Paterson, N. J. Fifty-eight addresses by members of the hierarchy, priests, religious, and lay people participating in the movement furnish the text, including the Pastoral letter of announcement by Archbishop Glennon of St. Louis under whose auspices the sessions were held in October. . . . Last year, 1,191,976 farm boys and girls between the ages of 10 and 20 were enrolled in 4-H clubs sponsored by the Extension Service of the United States Department of Agriculture in cooperation with the land-grant colleges and the local organizations interested in the welfare of rural youth. . . . Approximately 300,000 students in American colleges and universities—or nearly 25 per cent of the entire enrollment—are handicapped in their studies by serious visual defects, it was disclosed in a recent report of the Eye Health Committee of the American Student Health Association. Surveys of students' vision reveal that the principal defects are astigmatism, farsightedness, and a lack of eye coordination, according to the report, prepared for the Committee by Anette M. Phelan, Ph.D., Associate in Health Education, National Society for the Prevention of Blindness. R. W. Bradshaw, M. D., Director of Student Health at Oberlin College, is chairman of the Committee. . . . Ground for the new \$1,500,000 major seminary, to be known as St. John's Seminary, was broken last month at Somis, Calif., and it is expected that the edifice will be completed in 300 working days. In the absence of Archbishop Cantwell, the Rt. Rev. Msgr. John Calwey, Vicar General, turned the first shovel of earth. Formal dedicatory ceremonies will be held next October. Funds for the erection of the structure, for which the grounds were donated by Juan Camarillo, were raised during a campaign early this year. . . . Of interest to educators will be the recent announcement that Silver Burdett Company, publishers of textbooks, has taken over the distribution to schools of the Headline Books, published by the Foreign Policy Association, and the Public Affairs Pamphlets, published by the Public Affairs Committee. These two series of pamphlets are effective instruments in bridging the gap which has long existed between research and an informed, intelligent public opinion. The Headline Books were developed in order to meet the need for a simple analysis of those interna-

tional problems and relationships which are vital to the welfare of the United States. Dealing with problems which are international in scope, these pamphlets are particularly concerned with the part which the United States shall play in world affairs. . . . *Biology Briefs*, a service publication, is issued by Denoyer-Geppert Co., Chicago, each month of the school year from September to May. This publication is sent free of charge to biology teachers and school officials. To other interested parties, there will be a subscription price of \$1.00 per year. . . . The 19th Annual Convention of the Catholic Educational Association of Pennsylvania, held at the Boys' Catholic High School, Pittsburgh, Pa., April 29 and 30, proved to be one of the most interesting and profitable meetings of this active association. Sectional meetings of the colleges, high schools, intermediate schools, elementary schools, and primary schools, in addition to the general meetings, included addresses and discussions by outstanding Catholic educators. . . . One hundred and ten Catholic universities, colleges and normal schools will conduct summer sessions this year, according to information received by the Department of Education, National Catholic Welfare Conference. Thirteen of these institutions offer courses for members of their own religious orders. The enrollment in Catholic summer schools has grown rapidly in recent years. In 1935, a total of 32,000 students were in attendance; in 1937, the number increased to 38,000. It is expected that at least 40,000 students will attend summer sessions this year.

REVIEWS AND NOTICES

Senior English Activities, Book One, by Hatfield, Lewis, Besig, and Borchers. New York: American Book Co. 1938. Pp. xvii, 478. \$1.40.

The well-established Hatfield-Lewis "Junior English Activities" group of textbooks have been extended to include a new volume, the first in a series of "Senior" books. Certainly this textbook is alive, occasionally naive in its liveliness. Pupils will appreciate that; some teachers will not.

Has this volume something new and important? Yes, and the Preface tells the reason. "This book is designed to *motivate* correct speaking and writing on the part of the pupils by leading them to feel the *need* of correct and forceful expression in talking about their daily experiences." Because the scientific side of the venture is based on "An Experience Curriculum in English," published in 1935 by the National Council of Teachers of English, there will be no quarrel with the technical parts of this series. The material of Book One is broken into eleven units, each unit composed of four closely integrated parts: experiences in speech and writing, suggestions of other interesting things to do, a selected list of books pertaining to the matters under consideration, and, finally, a group of corrective exercises.

Experienced teachers have organized the contents of this book. Attention should be drawn to their success in arranging material to suit wide differences of abilities and experiences in any school group. Enormous is the word for the index, a boon to pupils and instructors who remember there is a reality called grammar.

DANIEL S. RANKIN.

Webster's Students Dictionary, for Upper School Levels. New York: American Book Co., 1938. \$2.48. Indexed, \$2.72.

Two details add distinction to this new Merriam-Webster dictionary, the variety of large type, and the spacing of words and lines. A superlative sense of the value of ease in reading for reference has guided the publishers. Terms relating to Catholic doctrine and liturgy seem to have had more than usual attention, a vast improvement in definition over other dictionaries designed "for upper school levels." Puzzle addicts, whose memories

tend toward dimness, will be grateful for such complete items as the Jewish calendar, the list of Jewish holidays, with extra extensive tables of monetary units and denominations of all nations. The data supplied with the word Bible is unusually complete. There is evident, too, a careful interest in the discrimination of synonyms. This new dictionary is attractive in appearance as well as in content.

DANIEL S. RANKIN.

High School Teachers' Methods, by Charles Elmer Holley, Ph.D. Champaign, Illinois: The Garrard Press, 1937. Pp. 514. \$3.00.

This textbook represents a compilation of valuable and reliable suggestions for teachers of high school subjects. Dr. Holley advocates no new frills and proposes no special techniques. The book belongs to the conservative group. This, however, does not mean that the text is not modern, or that it omits comment on newer developments in the practice of teaching. The manner in which this book was compiled merely does not allow the author to advance experimental and radical procedures. He admits that material included is largely based upon reports which his students prepared as part of classroom assignments.

The plan of organization makes this book readable. The various topics are discussed in concise paragraphs. Suggestions and arguments for and against certain practices are listed or enumerated. The reader obtains much information with little effort. Certain phases of the subject matter which do not lend themselves to this treatment are presented in a more extensive manner. There are twenty-seven chapters, each of which is introduced with a series of thought-provoking questions. At the end of each chapter there is a list of review questions and exercises. Suggested readings for each chapter include, for most part, textbooks only. The author, however, lists too few which were published since 1930.

This book is fairly comprehensive. In addition to the usual topics treated in standard texts on method, the author discusses problems involved in learning to do the work of the teacher, habits of emotional recreation, the conference as a method, development of desirable types of pupil personality, and problems of teacher adjustment. In the appendix he devotes space to a

discussion of teacher rating, self-rating scale on cooperation, objective goals for secondary education, and illustrations of unit plans.

Teachers in service will find this book a convenient reference text because it presents very clearly many things which the teachers are now doing. Prospective teachers will welcome the simple and direct manner in which the material is presented. On the whole, this textbook represents a consensus of opinion and a digest of standard practices now common in secondary schools.

F. J. DROBKA.

Fifth Avenue to Farm, by F. Fritts and G. W. Gwinn. New York: Harper & Brothers. \$3.00.

The central theme of this volume is indicated by its subtitle, "A Biologic Approach to the Problem of the Survival of Our Civilization." Like not a few others who are writing on American rural life today, the authors express the fear that the country's biologic heritage is being lost through urbanization. American society has painted the city in such attractive colors that the superior children of the countryside are flocking into it and there are failing to reproduce themselves in any significant numbers. The less alert and capable tend to remain on the farm where the environment is uniquely congenial to the human impulse to raise large families of children. If this trend is to continue the American population must necessarily degenerate.

The authors express the hope that a large number of the ablest people of the cities will in future elect farming as a career and thereby stop the present trend toward degeneracy. By way of encouragement they argue that farm management gives more room for the development and use of intellectual talents than the great majority of specialized routine tasks of the city and that all the modern physical conveniences of life are now available in the country as well as in the city. Furthermore they state that those who would choose the rural way of life would do so with the assurance that they were making a genuine contribution to American civilization.

There is much that is sound in the volume. But there are serious omissions, too. The question of unemployment, for ex-

ample, so intimately linked with a number of considerations in the book, is simply passed up. In fact, the whole distressful economic condition of American agriculture is given scant attention.

No one really familiar with the American rural scene will be prepared to accept the statement on page 128 that, generally speaking, "submarginal people, not submarginal land nor lack of opportunity" are the cause of our tenancy.

Both authors were born on farms. Both are university graduates. Both, too, are practicing New York lawyers, operating "satellite" farms outside the city as part-time careers.

EDGAR SCHMEIDELER, O.S.B.

The Role of the Library in Adult Education. Papers presented before the Library Institute at the University of Chicago, August 2-13, 1937. Edited with an Introduction by Louis R. Wilson. University of Chicago Press. 1937. Pp. xi, 321. \$2.00.

It is often said that the library is the heart of the university or college; this book shows that the public library is a university itself for it has not merely the books and other materials recording knowledge, but provides readers' advisers and subject specialists to interpret the books, plan reading courses, and provide general assistance for everyone interested in self-education. The papers in this symposium indicate the relationships existing between particular agencies engaged in adult education, such as the Works Progress Administration, American Youth Commission or the National Congress of Parents and Teachers, and the public library as well as the work initiated by the library itself.

Throughout these papers we find emphasis placed on elimination of illiteracy, education for leisure, parent, vocational and civic education. There is no mention of religious education or of work done by such agencies as the National Catholic Welfare Conference, Confraternity of Christian Doctrine and similar agencies, Catholic and non-Catholic. It is unfortunately true that there is no adequate presentation of the function of Catholic libraries in the adult education field. The recent thesis by Rev. Malcolm MacLellan, *The Catholic Church and Adult Education* (Catholic University, 1935), limits discussion to a few points about the mid-nineteenth century Reading Circles, and fails to

describe the excellent work done by the Catholic Unity League Library of New York, the Catholic Lending Library of Hartford, and many of the more specialized libraries as that of the Central Verein of St. Louis.

Several of the writers pay particular attention to the role of pamphlets in adult learning. We might note that our American publishers are now distributing more than 4,000,000 Catholic pamphlets annually, the majority of which are written for adults.

Since there is considerable duplication in subject-matter, absence of detail, and a complete failure to present adult education from a religious angle, we do not agree that "this book is suitable as a text for courses in library schools" although it will be useful for collateral reading in educational and library courses.

EUGENE P. WILLGING, *Librarian.*

University of Scranton,
Scranton, Pa.

Books Received

Educational

Douglas, O.B., Ph.D., and Holland, B.F., Ph.D.: *Fundamentals of Educational Psychology*. New York: The Macmillan Co. Pp. xv+598. Price, \$2.50.

Hardy, Marjorie: *Teachers' Manual for the Hardy Readers*. Chicago: Wheeler Publishing Company. Pp. xvi+320.

Proceedings of the *American Catholic Philosophical Association*. 13th Annual Meeting, New York City. December 29 and 30, 1937. Washington, D. C.: Office of Secretary of Association, Catholic University of America. Pp. 232.

Reavis, William C., Pierce, Paul R., and Stullken, Edward H.: *The Elementary School*. Chicago: The University of Chicago Press. Pp. 607. Price, \$3.00.

Ryan, W. Carson: *Mental Health Through Education*. New York: The Commonwealth Fund. Pp. 315. Price, \$1.50.

Wickman, E. K.: *Teachers and Behavior Problems*. New York: The Commonwealth Fund. Pp. 40. Price, \$0.25.

Textbooks

Berry, Lillian Gay, and Lee, Josephine L.: *Latin—Second Year*. New York: Silver Burdett Company. Pp. xvi+434+92. Price, \$1.80.

Carter, Henry Holland, and Davidson, Frank, Editors: *A Reader for Writers*. Boston: D. C. Heath and Company. Pp. 548. Price, \$1.80.

De Grout, Henry De W., and Young, William E.: *Iroquois New Standard Arithmetics*. Book One. Syracuse, N. Y.: Iroquois Publishing Company. Pp. xiv+464. Price, \$0.88.

Dent, J. C., M.A., Editor: *Twelfth Night*. New York: Oxford University Press. Pp. 159. Price, \$0.75.

Johnson, A. Theodore, and Tate, Allen, Editors: *America Through the Essay*. New York: Oxford University Press. Pp. 500. Price, \$1.75.

Magoffin, Ralph Van Deman, and Henry, Margaret Young: *Latin—First Year*. New York: Silver Burdett Company. Pp. xiii+433+32. Price, \$1.48.

General

Clason, George S.: *Gold Ahead*. Denver, Colo.: The Institute of Financial Education. Pp. 223. Price, \$2.50.

Crawford, Eugene J., M.A.: *The Daughters of Dominic of Long Island*. New York: Benziger Brothers. Pp. xxi+389. Price, \$3.50.

Gilson, Etienne: *The Philosophy of St. Bonaventure*. New York: Sheed & Ward. Pp. 551. Price, \$5.00.

James, Fr., O.F.M.: *Social Ideals of Saint Francis*. St. Louis: B. Herder Book Co. Pp. 128. Price, cloth, \$1.25; paper, \$0.60.

Lasance, Rev. F. X.: *Peace*. New York: Benziger Brothers. Pp. 128. Price, \$1.00.

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